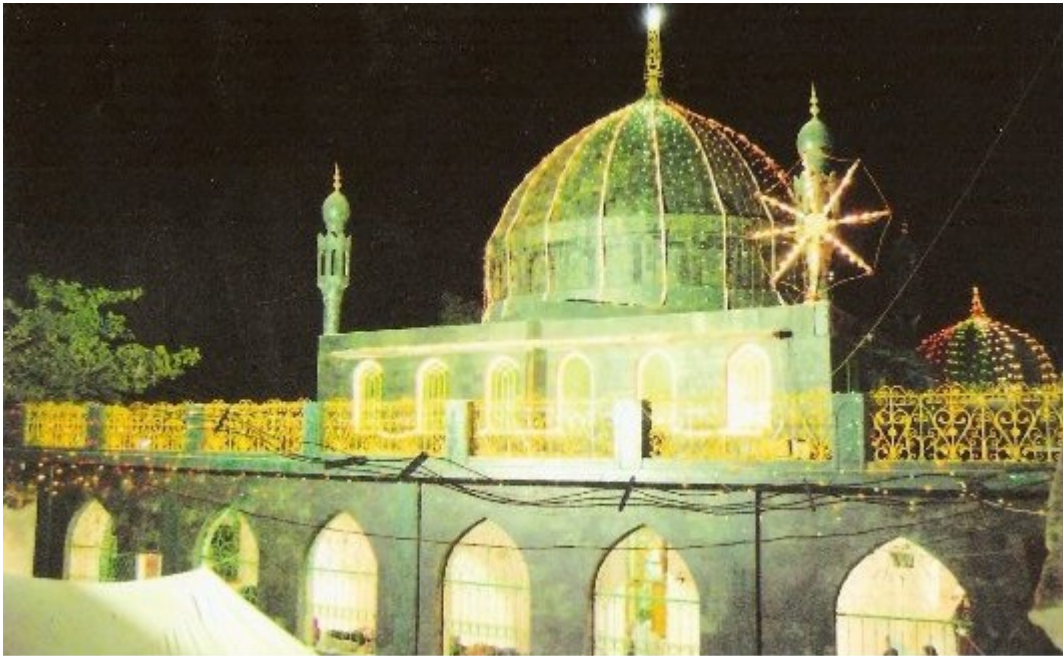


Biography of Hazrat Syed Shah Ghulam Afzal Biabani



Mausoleum of Hazrat Syed Shah Afzal Biabani Kazipet

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Introduction

This is a very old book written by Syed Khaja Sadat Hussain Shah Biabani with the title '*Limat Biabani*' about the advices and discourses of his spiritual master Hazrat Syed Shah Ghulam Afzal Biabani and the first time I have translated this book in English. This translation of the most ancient and celebrated Urdu book on Sufi'ism will, I hope, be found useful not only by the number of students familiar with the subject at first hand, but also by many readers.

This is a small book in which there are advices and instructions, especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and it is also known as a Salik (Arabic: سَالِك), a mureed is an initiate into the mystic philosophy of Sufism and all these details of advices by the spiritual master hazrat syed shah ghulam afzal biabani are added in this book. And also in this book there are some great achievements which are not yet known to the general person are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will start reading this book's first page and will not stop its reading till they will reach its last page as in this book there are some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint to have passed away from the world some 100 years ago.

Even though this is small book, but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge

and information of holy saint and who have passed away from the world upon doing their great endeavours and many hard tasks for the preaching and propagation work of Islam in the Deccan (South India) area so this book is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book ‘Muslim saints and Mystics’ (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this magazine is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah’s last prophet.

To write about this great Sufi master is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the Warangal area, but he was also a great spiritual master who had a large number of disciples at that time in the Deccan area and his teaching and preaching which deals with the Islamic code of living.

So in brief he was the great Saint of the Deccan of his time in the Indian sub-continent and who did many great endeavours for the preaching and propagation of Islam in Kazipet and in and around Hyderabad and its expansion to other adjoining and distant territories and there was no such personality during his time.

In this book an event of the generosity of Hazrat Syed Shah Ghulam Afzal Biabani is added in which the details of the

Estate administer Sheikh Dadan Saheb are find who is the grandfather of the translator of the English edition of the book.

It is my great honour and pleasure to translate this book from Urdu into English, so I request the readers to read this book because in it there are many revelations of the secrets which are added in this book for which I shall be highly obliged to all of its readers in this matter.

In the preface of the book '*Tadhikra Awliya*' (Muslim Saints & Mystics), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis but in this book also there are many revelations of the secrets which are available for the students of the *Tariqa* (spiritual path) of Sufism.

Mohammed Abdul Hafeez
Translator 'Muslim Saints and Mystics'
(The Tadhkirah al-Awliya of Farid al din Atta)

In praise of Hazrat Syed Shah Afzal Biabani



The giver of life to the nation and a witness of the divine light
The person of status and known as Syed Shah Afzal Biabani

His manners and conduct were so great as the prophet of Allah
In mysticism and he was became deputy of Abdul Quader Jilani

He was used to keeping secrets of top courage from all persons
But the higher greatness and status was available on his forehead

He was unique in the world for the knowledge and excellence
He has known secrets of knowledge and excellence of wisdom

Due to his command rivers flow from his sea of the favor
For this reason, the king and the beggar benefitted from him

His miracles were becoming famous throughout the world
Everybody accepted his status as he was the sole master

His kind hands aren't becoming shortened to all his disciples

By Allah's favor, his hands were becoming like hands of Allah

If anybody finds a problem, so he remembers him for kind help
Because wherever will be a problem is, then it will be ending there

As per his sayings, secrets were known to the students of reality
Due to favour of Biabani, they become pious and holy persons

Due to the recital of his name, all will be able to get their all desires

Like the great name of Allah, it is having so much effect on all

Oh: King for sake of God, show us your bright face to your lovers

Due to kindness and status show, you favour to me in this matter

Due to your view, is a favour to soul and an increase of faith

Oh: moon of Kanon there will exist light of Allah on your face

Oh: King you are the sun of kindness and favour of all times
To fulfill my desires and all needs and help me in this matter

Oh: my helper I am an empty handed, not to return me
For my problems so be kind and help me as the great king

Hafeez does not have shelter in the world except your protection

Kindly allow him to act as a guard at the door of your kind place.

By
Mohammed Abdul Hafeez
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Biography of Hazrat Syed Shah Ghulam Afzal Biabani

Name :His name is Hazrat Syed Shah Ghulam Afzal Biabani alias Bade Miya. As his name was given to him the name of his grandfather so his father used to call him as Bade Miyan and for this reason he becomes famous with this name in all general and special persons and also the king of Hyderabad knows him well with this name.

Genealogical record :He was the elder son Hazrat Syed Sarwar Biyabani and his grandfather's name is Hazrat Syed Shah Afzal Biaybani and his genealogical link is connected with Syed Ahmed Rifai also who is known with the name of Syed Ziauddin Biyabani and who was a famous holy person of his time and who was become famous with the title of Biyabani and who is related with him in his 10th generation and his tomb is situated in Ambad Sharfi in Jalana district of Maharashtra State and his tomb is in Ambad Sharif which is famous even today for the fulfilment of desire and wishes of the persons who visit his tomb there.

His complete biography details are available in the book '*Ziauddin Biyabani*' which is compiled by Mir Munwar Ali. His mother's maternal grandmother is the sister of Hazrat Syed Shah Afzal Biabani.

Birth :Place of birth As per tradition, he was born in the year 1868 corresponding to 1282 Hijra. Also, as per another tradition in which it is available this information that he said during the discussion in the meeting one time that he was born after the death of his grandfather. As his grandfather Syed Shah Afzal

Biabani died six months before the event of the India's freedom war of 1857 corresponding to 1273. As per another tradition once when he was in Hyderabad in the year 1349 in travellers lodge of Nampally and there he told the persons who were present in his meeting that he was 67 old at that time and from this saying also his date of birth will come to know of 1282 Hijra so for this reason this year of birth is confirmed in this matter.

He was born at Hanmakonda at the house of his maternal grandfather in the Machli bazaar village.

Place of residence :He was used to live in village of Kazipet which is situated in district Warangal.

His ancestors were migrated from Ambad Sharif to Hyderabad and from there they came to Kazipet and these details are available in the book '*Afzal Kirammat*' in which it was mentioned that Hazrat Fazil Biyabani came from Ambad to Hyderabad for further studies and he stayed in the mosque of Qutub Alam Bukhari. This mosque was constructed by Qutub Alam's wife and in this mosque, he was obtained the knowledge and excellence and he becomes famous in the following things.

1. Teaching
2. Preaching

The above qualities of him were watched by Qutub Alam and who was at that time on the post of city Mufti (Muslim jurist) and the custodian of the Qutub Alam mosque. Due to the excellence of his family background and perfection of the knowledge so he was interested to marry his granddaughter Shahzadi Saheba with him so Syed Fazil Biabani was taken the permission from his elder brother Syed Shah Afzal Biabani in this matter and he was married in Hyderabad.

Hazrat Qutub Alam kept the son in law in his house as except that girl he was not having any legal heirs available in the house. He was transferred the service Inam of Qaziat (justice) of Warangal district with three villages in his name.

By that time Syed Shah Fazil Biabani was settled down in the Qazipet village and now in this family one village of Qazipet still left in lieu of the of service for the post of Qazi (judge) of Warangal.

Many of his ancestors who were passed away from this world were used to live in Ambad Sharif and their graves are still available there and these details are available in the book *Afzal al-Karamat* and to know more details on this matter the genealogical records is mentioned as follows.

Syed Shah Ghulam Afzal Biabani
 Syed Shah Sarwar Biabani
 Syed Shah Afzal Biabani
 Syed Ghulam Mohiuddin Biabani
 Syed Shah Ghulam Hussain Biabani
 Syed Shah Fazil Biabani
 Syed Amin Biabani
 Syed Shah Fazil Biabani- I
 Hazrat Syed Abdul Malik Biabani
 Syed Asharf Biabani
 Syed Maqdoom Syed Ziauddin Biabani

The title Biabani : In the book *Afzal al-Karamt* the biography, details of Syed Shah Ziauddin Biabani are available and in which the compiler of this book mentioned that he used to visit the jungle areas while wearing shawl of broadcloth and used to worship there and for this reason the people used to call

him Pir (spiritual master) Saqlati Baba because the meaning of Saqlat is the person one who wear the broad cloth (shawl) and who used to live most of the time in the jungle areas in invocation of Allah so he become famous with Biabani.

The physical structure : His height was tall and he was strong and with the build up of healthy exercise and wheatish complexion and the face of light. The eyes were of intoxicated colour and the bright face of shining cheek and smiling mouth with a fresh face, and wide eyebrows. The eyebrows and bread were available in the modest way and were not thick and with powerful eye sight, the mouth and lips and teeth were in the modest structure and wide chest as well as the hands and shoulders were heavy and strong, as well as suitable tall height, with the big fist and big fingers which were fat, and very suitable parts of the body to fit for the dress. On the wide forehead, and from the suitable bright forehead to the middle part of the body there was no hairs on it. On one occasion on asking by somebody he asked his father how was the physical structure of the grandfather.? Then his father said “ You are similar as per your grandfather, but there is little difference that your complexion to some extent it is white and your height is a little more.” In short, his height was tall and he was strongly built up and attractive personality being one of whom every dress fits well with him and there was no weakness with him. The shapelessness and fatness did not prevail with him to look him awkward. But with the suitability of tall height with good physical build up and also with the proportion of suitable parts of the body were given to him by Allah. In his last days of life he was used to walk by bending his body.

Qualities :His personality was comprised of the good habits which are mentioned as follows.

1. Commanding personality.
2. Royal majestic
3. Courageous
4. Nice nature
5. Pious biography
6. Clear innermost
7. Good natured
8. Kind
9. Tolerant
10. Patient and thankful
11. Kind natured
12. Kind hearted
13. Highly cultured
14. Justified person
15. Helper of the poor and the orphan and needy persons
16. Lover of guest persons
17. Helper of needy persons
18. Mustabad (whose prayers are accepted by God)
19. Sweet tone taker
20. Light footed
21. Medium speed walker
22. A Person of the truth

He was a man of truth. It was found always freshness on his face and also it was found knowledge and learned person's excellence and majesty on him. At his look of high there will be an attraction of the mercy of Allah available due to this reason the person who look at him will be affected in the hearts in this matter and they will approach toward the path of Allah. When the person one who will remain in his meeting place, then such effect will be available to them.

Sometime even from his simple conversation there will be left effect on the persons of meeting and for this reason they used to weep in this matter. His disciple Syed Quader al-Hussaini who write one poetry on the occasion of his death in which he was described the details of his physical features and other qualities as well as the details of his character and good natures' description in this matter.

1. Features
2. Qualities
3. Holiness

The features of his personality were very nicely described in the Urdu poetry and but it is very difficult to translate and interpreting the details from Urdu poetry into the English language. But due to help of Allah I have the translated the Urdu poetry in the English version as follows.

In praise of Hazrat Syed Shah Ghulam Afzal Biabani

He was my great master and my teacher of higher status
Who is famous in the world of the saintliness and worship

His personality is different from another and a very unique
Like outcome of light and he was created by the Allah the great

His holy head was a secret of the divine riches and treasure
And he was having the bright face and the white forehead

With the overpower of his eyes there finds the majesty of Allah
 So in his sight there was the look of the world of earth and sky

The eyebrows were like the bow and the lighted eyes
 Who was used to busies himself in the divine light

He was never kept idle tongue without the invocation of
 Allah
 Always there have been in his heart love and the glory of Allah

His hands were always open for the grants to other persons
 And he never left the beggars without any help and his favour

With thick bread and his lovely white complexion
 Was found the prevalence of the light of heart on his body

With wide body and also strong will of being with him
 The heavy heart of the master and was well known to all

There was too much indigence with his personality
 But due to his grand dignity all poor and rich bow to him

He used to behave well with all with the treatment of love
 And there was no distinction of age of the elder or younger

He always used to give much respect to all visitors
 And used to ask and inquire about the care of all

Even during the time of endurance of the illness

The name of the Lord always there on his tongue

His turban of saffron colour was kept always on his head
And he was used to have the loose robe on his body

The staff he was carried in his hand in his daily life
The style of his walking was with dignity and grace

He always used to hear all the calls of his slaves
And used to convince and help them in the matters

Not in a thousand, but in hundred thousand he was un-similar
And he was the person of Allah in the people of indigent persons

It is not possible to cover all his qualities and his manners
But it made possible for me to bring his picture from my heart

It is pray of Hafeez that his sight be available to all
Which made possible them by the grace of the Lord.

Dress :He was used to wear always yellow and saffron colour muslin headdress and nice and thin muslin shirt and on which there will be found two button of clothes and two buttons holes there. On the left side of shirt there will be available one pocket on the edge of the shirt. Also on the shoulders and on the chest and on the back side double cloth of traingulr piece of cloth used in stitching on the shirt. White colour cotton cloth loose pajamas he was used to wear in the inside of the house. On his

head some time he used to wear crown of Sufi colour and other time he was used to wear sufi handkerchief which was found on his head. During the winter season he was used to wear brown colour waistcoat and if there will be required to go outside, then he used to wear robes on the shirt which was made of embroidered muslin cloth and at that time on his head the turban will be available. For the colouring of turban sandal, scent and some time mica were used to mix with it. He was used to use the staff of bamboo and he was carried in his hand in daily life and on it there was available the silver sticker in the oval shape.

During the Urs (annual death anniversary) period at the time of the procession of sandal ceremony, he was used to wear red lungi (sheet to cover lower part of the body) with belt and on other days he never wears lungi. During his first year of his custodianship he was used to wear green turbans on his head and after that he was used to wear the turban of saffron colour.

As he used to chew pan (betel leaf) with Banarsi tobacco and snuff of Ambala factory. So he used to carry in his hand or in his pocket case of pan with the blue colour handkerchief and snuff bottle.

He used to wear royal style Mughal shoes on the feet and he was always using the shoes made in Raichur. As per statement of Tufzal Hussain advocate that once he said “ In his early age, he was desired to wear the dress of the his grandfather and so he was asked by his father in this matter and who said to him that your grandfather used to wear blankets and Tahband (sheet to cover the lower part of the body) as per in habituated from the divine instructions. So such dress was suitable to him, but it is not suitable for you. After that he was to use wearing the dress of knowledge persons and so from that time he was wearing

that dress. As in the beginning period he wore this dress and went into the presence of his father and who saw it and liked it very much.

It is learnt that since his childhood, he has been in the habit of using to wear very nice and high quality dress. His father used to love him too much and for this reason he was given his nice dresses. His real brother Hazrat Mohiuddin Pasha Quadari Biabani was once told that his elder brother was given a nice and costly dress by a father for his wearing since the period of his childhood. When he was grown up, he saw that at that time he did not wear linen costing not less than Rupees five and in short his brother used to wear every costly cloth and very nice texture of it.

It is an event which was described by his brother Hazrat Mohiuddin Pasha that he and his brother were in Hyderabad for education purpose there. At that time there was news of coming of some prince to visit Hyderabad so there were arrangements in progress in Hyderabad to receive that prince. In those days at the time of 8' O clock my elder brother wore his nice dress of blue coat of velvet with embroidery work on the linen shirt went out of our house on his big horse as per daily round of the trip from Charminar to Pathergatti and he was passed from Badshai Ashur Khana and his horse was running in the royal style and custom and the horse-keeper was running behind the horse. At that time his brother was 15 years old and he looks to be attractive and he physics was great so the people of Hyderabad when they saw with this grand condition so they thought him royal prince and was Inquired with the horse-keeper that when did the prince came to the city.? And he told them that he is our prince and he belongs to the elder son of Qazi of Warangal. It was heard that the people in the city were

surprised for his royal position and dignity in this matter. Because he was pious by nature and Allah was given him niceness of body and nature and grace which was found in him fully. In his royal style and dignity there was not any decrease in it from his childhood to the last period of life. Due to his spiritual status and the favour of Allah which was brought him up in his beloved way of life. Due to his forbearance and he could show his position of resolutions. In the divine world he was very popular as that he was obtained the position of the love.

Education.

As per his saying it was known that his early education was given to him by his father. Once he was narrated that his early education was started at that time by his grandfather, Hazrat Syed Shah Afzal Biabani and who once was coming there to see his father and he told his father that he wants to start the education of the child with his tongue of the favour of interpreting. So the grandfather accepted the request of my father in this matter.

As this was spiritual secret which the persons in the meeting could not able to understand it that how this happened and for the general people it was a matter of surprise that he was born after 10 years of the death of his grandfather. But from the holy persons such acts is not impossible for them and no surprise is required in this matter. Because the holy persons are not dying but they used to shift from this world to another world.

So the saying of the prophet of Allah, which is reported by Abu Naim Mohadit said there is a famous saying of the prophet is that Hazrat Aisha Siddiq (R.A.) said the prophet said that “ Among his people of his Ummat (nation) will talk after their

death and Imam Baiqhi was also confirmed that it was correct as per the book '*Umran Qulub*'. ”

In the book '*Irshad Talibin*' there is a tradition from Hazrat Pera Kunand Baba that Hazrat Imam Hasan Noori was busying himself in the jungle in the worship of Allah and at that time, one young person came to him said “Assalam Alikum Ya Hasan Noori.” Imam asked him how do you know his name is Hasan and his father’s name Noori. The person told him that the person one who surrender to Allah so Allah will inform him details of all things. At this time he was present with him as he wants to die so he should bury him. The Imam told him not to disclose the matter of divine. During that time that person was cleaned himself and he went into prostration and he was dying there. Imam buried him and he sat on at the head side of the grave of that person and he was praying for his forgiveness. He heard the sound of laughing from the grave. The imam told no living persons to live in the grave and no dead person did not make a sound. That young man told “ Oh: Imam did not hear that there is no doubt that holy persons of Allah did not face death, but they will be shifted from one place to another.”

This thing was was also mentioned by Jalauddin Suwati in his guide book of Sadur quoted the reference of the magazine of Imam Abul Qasim Tastari in which a tradition which reported by Abu Saeed Khazaz that once he was in Makkah at the gate of Bani Shaiba where he find one young man who was dead there and when he looked at him, then he was seeing and he was smiled and he said “ Aba Saeed he got such knowledge that those who love Allah then after the death they will be remain alive and they just shift from the place.”

He was used to say that his primary education was completed with Hazrat Shah Ali Saheb and who was also the

teacher of my father and who was student of my grandfather and his residence was in Hanmankonda village in Thousand pillars temple street and he was a famous learned person of his time and who got his education by grandfather and also he was become his disciple and he was among his special disciples and he got favour of spirituality and he was pious person of his time and in his last age he was migrated to Madina and he was spent his last days there and he was died there.

Regarding his education, he was used to say that in addition to Hazrat Shah Ali Saheb and Mubrak Ali Shah there are many able teachers who were great learned persons of their times who taught him during his stay at Hyderabad.

Knowledge and excellence

He was perfect in all sections of knowledge of Arabic and Persian and he was a perfect prose writer and the great poet and his poetic name was Afzal. He was best calligraphist and he was also perfect in reading old broken languages of the manuscripts and he was well known for his writing and reading.

Once he was told in the discussion about his calligraphy work that once one calligraphist came Kazipet and with him he was practicing the following three alphabets of the Arabic language as follows.

Alif

Ba

Jim

Due to the practice of the above 3 alphabets you people are watching my hand writing. The writer of this book explains here that due to the practice of three alphabets the becoming of nice writing is a matter of great surprise. So upon hearing this there will be a surprise in this matter. But in his personality, there were available all types of abilities in him since his birth and due

to this reason, apparently there will be some other reason in this matter which is acting as informality then his higher nature will be overcome on it with perfection in this matter.

Once in the discussion, he was told that during his stay in Hyderabad one day he was sitting outside of the house there and one person came there with old book in which there was available broken language in it and he told him he got his book from his family library and he was searching all the city to get this book in fresh writing for getting it printed but he was not successful in this matter. Even the person could not read and give the subject matter of this book. One learned person gave your address so he was waiting for the arrival of Qazi Saheb of Warangal in this matter. When he got the news of his arrival, he was coming there for this work. Then he took the book from him and checked it and asked him to come after two days. After two days that person came to see me then I have given him the manuscript in good handwriting in this matter he was very surprised and he left from there in the very happy mode and condition.

The Arabic knowledge :As per reference of Mir Roshan Ali, who is migrated from Madina who is disciple of Hazrat Syed Shah Sarwar Biabani says during the governorship of Nawab Rafat Yar Jung Bahadur he was with him in Aurangabad province and at that time one Arabic learned person came there and he said to Nawab Saheb during his discussion that he was met the many group of knowledge persons in Hyderabad but as a matter of fact in really he could not find such person who should be called a man knowledge there so he is returning back. So upon hearing this before Nawab Saheb's reply in this matter, I told him Maulavi Saheb (Muslim priest) you have not seen in Hyderabad there are such learned person are there and like equal

to them perhaps no persons are available in any place. For this reason Nawab Saheb who known as the civilized gentleman was upset and worried for my un-civilized act of replying directly to the Arabic learned person in his presence. Afterward due to my reply he faces was become red and his eyes were becoming red due to his anger and upset and he looked at me so I told him Nawab Saheb what is the level of knowledge of Bade Miya.? Upon hearing this Nawab Saheb's anger was turned down and he was becoming happy and he told Malavi Saheb that Mir Saheb is telling right. Actually, you have not visited Warangal. If you have visited Qazi Saheb of Warangal then your desire will have been fulfilled in this matter. Then Nawab Saheb explained the excellence of Qazi Saheb and he told him the following details of good etiquettes of Qazi Saheb of Warangal.

1. Knowledge
2. Good Manners

Mir Saheb used to say that after that even he did not know whether Malavi Saheb met the Qazi Saheb of Warangal or not.? Qazi Saheb was well known in the knowledge and in excellence in his time in the world.

The secrets of Maraft (the knowledge of Allah)

Once he was given me the instruction to go and see Sir Nizam Jung Bahadur so I was proceeding to Viqarabad to see him there and was reached in his bungalow in Viqarabad. Upon my arrival there Nawab Saheb came out from this house. So he I have handed over the letter of the Qazi Saheb to him. So he took the letter in his hand and without its reading he was looking at me and he said “ He was travelling all countries in the world and everywhere he was contacted the learned persons and he was also met Arabic learned persons but he could not find such a learned person in any country of the world. He is only one of its

kind in his time. In his heart there is so much respect for him. I have desired that he should ask his assistance in his personal matter, but till now he could not get a chance in this matter.”

Once he was met with Habibur Rahman Sherwani, who was chairman of the religious affairs department in Hyderabad government. From the persons who were present in the meeting it was known that Habibur Rahman Sherwani during the discussion told him that he was surprised that there are such people like you of knowledge and excellence are there in Hyderabad and with such people in fact he is unable to talk with them due to not having ability with him. So why the H.E.H the King of Hyderabad was calling him to Hyderabad from India.

Poetry : In his poetry there was the style and standard of the old and famous poet Hafiz Shirazi and Jami is found. Hazrat Lala Miya used to say this event many times that he was visited one place and the name of the place was removed from the memory of the compiler of the book and at that place there was a meeting of ecstasy was held in which Sufi, Ulmea (scholars) and Mashiaq (learned) persons were present there. By chance the chorister (Qawwals) sang one his poetry item in which it was found in its end with the poetic name of Afzal so for this reason the listeners were surprised in this matter that who is Afzal and whose poetry is similar of Hafiz Shirazi so I have told the details of his name in this matter.

In another event one chorister was present in his service and told about the Sama meeting of another place and he told him that when your poetry was sung there so there came into their mind that it is the poetry of Hafiz Sherazi and upon hearing this he was become silent for some time. After some time when all persons left from there except me and one other person and whose name I have forgotten in this matter. He said at the time of

composing the poetry he was used to think and imagine about Hafiz Shirazi and write his poetry in this way and he said he think Hafiz Shirazi as his teacher.

Hazrat Syed Darwesh Mohiuddin who wrote his book *Afzal Karmat* and who was famous and well known man of knowledge and Masahiq (learned) person from Hyderabad and who wrote his article “*Halat Irtehal*” in which available his deep, heartfelt feelings of profound sorrow and grief are found in it and these feelings are written in the very strange method and style. In that article it is available how his position and status is found within the hearts of the Ulmea (scholars), Sufi persons. In the knowledge of the manifest and innermost how he was getting his excellence in this matter. The above article is presented as follows.

Hazrat Qazi Syed Shah Ghulam Afzal Biabani who was the holy personality of his time and to whom the people of Hyderabad and villages almost all know about him. He was the grandson of Hazrat Syed Shah Afzal Biabani and elder son of Hazrat Syed Shah Sarwar Biabani and he was the custodian of Qazipet shrine. In spite of his excellence of his family background, his personality was a perfection of many qualities were bright like the sun of the afternoon. Due to his following qualities so there was no such person during his time.

1. Good manners
2. Humility
3. Sincerity

Not only many thousand disciples and devotees, but many hundred friends and acquaintances and respectable persons who used to love him by their hearts. One who will meet one time with sincerity with him, then he will make a place in his heart and he will become his devotee due to his character and conduct.

Like a magnetic he was absorbing the persons towards him. During his time there was used to receive large amounts of presents and donation and huge revenue of the estate, but there was no system with him for saving the amount with him. The method of a new day with new sustenance was find every day with him. Not only the knowledge of manifest, but he was a great leader of the following.

1. Knowledge of Haqiqat (spiritual path) and Marifat (knowledge of Allah).

When he was used to explain the Sufi subjects, then there will be an available source of Anwar and the blessing for the listeners immediate. When he was used to explain the subject of Mairfat (knowledge of Allah) by his tongue, then it seemed that the significance of knowledge of the sea of about the old personality of Allah is moving there. Like the wave of the river of not ending is found in his knowledge so if he will continue these subjects, even for months then there will be no need of repetition of them. His chest was a treasure of knowledge of truth. Fast eloquence and the rhetoric were such that due to this ability, he was used to conquer the hearts of the people. The softness of the style of tongue was such that it seems that there was falling of the flowers from his tongue. During his youth period Nawab Emad Jung First and Nawab Rafat Yar Jung First used to push him and they used to listen his eloquences and then they were enjoyed with eloquence and rhetoric subjects and worlds. Due to the family relation Sir Nizamat Jung Bahadur who was used to meet with him and there was discussion between them on the knowledge. Ulma (scholars) and Mashaiqin (learned persons) were used to think him as their pious person. He was used to send letters in Persian to the learned persons. Some time the addressee will use to translate it

from other learned persons. He was a master in the writing of Urdu script (Nastaliq) and broken languages.

During the annual death anniversary (Urs) many thousand people used to gather there in Qazipet and during this period every person was used to praise of the following things about him.

1. Good manners
2. Effects of the manifest and innermost

The Urs (annual death anniversary) ceremony was performed on the higher level arrangements and which have been watched by many thousand people. During the time of Sama (ecstasy) meeting his presence was like a feeling of the light of Allah. From his eyes there were flown many kilogrammes of tears in the love of Allah. The tears used to flow from his eyes for the period of many hours and it will effect in the shape of light and blessing which will be find about the people who were present in the meetings. It is not matter of long time, but it belongs to the short time that many thousand people know the details in this matter. Due to his love the following persons used to visit Qazipet usually and used to get benefit from him too much.

1. Nawab Mashsauq Yar Jung Bahadur
2. Nawab Ghazi Yar Jung Bahadur
3. Nawab Basit Khan
4. Peer Jamat Ali Shah

In the small village Kazipet electricity and water supply was provided by the help of Nawab Basit Khan. Nawab Sader Yar Jung Bahadur during his meeting he was used to be silent there due to his manners and he was used to be benefit by his sayings and after leaving, he used to offer his presents to him and he

used to say that like learning pious person of Qazi Saheb of Warnagal did not find throughout India.

Maharaja Kishan Persad for a period of many years he was used to present in his service at the time of five o'clock and he was used to benefit by his high level of sayings. Maharaj used to say that since five o'clock morning daily he used to be waiting for the 5 'o clock evening time that when it will strike 5 'o clock so that he should present with him there. In spite of his close relations with Maharaja Kishan Persad or any Nawab and the wealthy person he never visited their houses. Except the persons with whom he had a family relation or they belongs to his disciples. As he was a great man of knowledge (alim) so his death is like the death of the world. On the day of Arfa (Hajj) day during Haj timing at 10.14 A.M. at Hyderabad at the age of 81 years he left this mortal world. He was buried in the Kaziept village on the Eid day. His one big volume of Dewan (poetry collection) of Persian Gazal (Ode) poetry and one big volume of memory notes which is full of ideas of knowledge is left behind him. Oh Allah forgive him and bestow on him your mercy and enter him in the paradise (Amin).

During the time of materialistic life, such a great person of spiritual knowledge will not be seen and it is very difficult to find such person of excellence and knowledge. When he was left from Kazipet for Hyderabad then he began weeping greatly while seeing the resting places of his ancestors. If he won't go to Hyderabad then many hundred persons who were lovers of his grace were left deprived there in this matter. His death is a next great loss of Kazipet after the death of his father and which could not be covered easily and it is not possible in this matter. Due to this reason many hundred persons' hearts were effected in

this matter.

Actually the death of persons of such spiritual masters is like a life of perpetual life and there is only difference in this matter that they are not seen by the eyes of the people of this world.

Allah says in the holy Quran that “ Listen the pious people will not die, but they will transferred from this world to another world. ”

In the above article there is available an event of his favour and which is added in this book.

Those who will never die as their hearts love of Allah is there. And this fact is mentioned in the world's ever living book Quran.

Yours sincere

Darwesh Afi Anhu

Dated 11th Zil Hajj 1362 Hijri

Whenever he used to visit Hyderabad from Kazipet till his stay there daily learned persons of Hyderabad sometimes from other places and some time famous Ulmea (scholars) of Arab countries in this connection used to present in his service and used to engage in the discussion with him about matters of knowledge and other problems. So Anwar Allah Khan till he was chairman of the religious affairs department, he was used to refer to him usually in the cases and in the legal opinions and in other related matters. Also Habib Ur-Rehman Sherwani was also used to refer in the matters of Islamic law and in the files

of the cases of session court, he used to forward all such cases to him for taking his legal opinions and he was used to give his opinion on all those matters and returned back the files of the cases to him in this matter.

Akbar Khan used to say that in the beginning period Tarnach Bahadur when he was arrived in Hyderabad as prime minister of Hyderabad State when in those days he was getting a chance to meet him. He was going there in his car to his bungalow and when he was getting down from his car, then Tarnach Bahadur was coming out from his house and he saw his higher personality, then he went to the steps of bungalow to receive him and he took him to the inside of his bungalow and he sat with him and he talked with him for a long time. It was heard that Tarnach Bahadur was an expert in the Arabic knowledge and with him he was discussed Arabic knowledge. During the discussion Tarnach Bahadur was surprised that such people are there in Hyderabad State. In short upon his return from there Tarnach Bahadur came to the car to say goodbye and he himself opened the door of the car and upon his sitting in the car with great respect he met with him and he told him his goodbye there.

Other arts :He was perfect in the following arts.

1. Arts of soldier
2. Sword
3. Fight with clubs
4. Wrestling
5. Horse riding

He was a great expert in horse riding. In all arts of horse riding he was expert too much. He knew all tricks of whipping of the horse. He was known also art of music and musical

instruments and he was also know other details related to the art of music and instruments.

He was also an expert in all kinds of hunting with guns and his aim was very perfect. In the swimming also he was well known as he was an expert swimmer. In the above arts his expert details are available in his events which he used to say in his meetings.

So once he said that in his early life it was seen the practice that Muslim from Hanmakonda usually to visit Kazipet in the evening time and they used to drink sendhi (date liquor) in the date liquor trees areas in the drunkard conditions and make many mischiefs there and used to trouble to the village of people of Kazipet. On the request of the village persons father told brother Ahmed who was his foster brother to tell those persons not to do such actions and to take care in this matter. After this one day he was walking in the drawing room after having dinner. One date liquor sales women came there in worried condition and she said the people attacked brother Ahmed and he was in serious condition of unconsciousness there in the date liquor trees area. Upon hearing this he was going there on the spot in angry mode and watching there large number of people were there and all persons were holding clubs in their hands. They were ready to make riot and disturbance and brother Ahmed was lying there in un-conscious condition. He was alone there in the gathering. So he was entered in the group with great difficulty and snatch one club so the people attacked upon him so he was started club fight with them and for this reason all fields was cleared from them and there were available many injured persons in serious condition everywhere in the field. There was available huge, loud and cry by the injured persons in the field. Then he went to see brother Ahmed. As he was at

his age and his personality was same like him, but he lifted him alone and he took him to the house and put him on the bed in the drawing room. Then father immediately came to the drawing room and he was checked brother Ahmed and he was arranging the treatment of brother Ahmed. He was surprised greatly for my action and boldness to enter into the large group of persons. He instructed me not to repeat such action in the future. He was surprised that I was facing the large group of persons alone and was successful in this matter.

One day at the morning time he was present with his father who was sitting on the throne, which is under Nobat Khana (the place from where time is announced by the beat of a drum) then Samadani Pasha, who is the elder son of Ghulam Dasgir Hussaini alias Peeran Saheb who was learned person of Manakundur came there from the village side of Kazipet who is a grandson from his maternal side and he was passing from the side of the shrine building. He was, called him to come near by sign. So Samdani Pasha wants to get down from the horse immediately, but he was prohibited him in this matter and he asked him to come to see him on the horse. So he came near him on his horse. Then he asked him some questions about horse riding and the habits of the horse. He asked him some special question in this matter and he said to him can he ride his horse?.

Did your horse will able to bear his weight?. Samdani Pasha told him that grandfather this is big horse did, he will not bear your weight? Please kindly fulfil your desire and saying this he want to get down from the horse so he prohibited him in this matter and he told him, give him in writing that if he will sit on the horse and horse's waist will be break then he will not claim in this matter. Samdani Pasha told him that surely he will

give it in writing and he will not claim in this matter. And saying this he was getting down from the horseback. He was, called him close due to the kindness and smiled and he said to him that he wants to joke with him otherwise he was not wanting to sit on the horse. He addressed me and he said regarding riding of the horse there is an art of delicate nature is that if the rider of the horse if he will put his heel on the vein, which is available in the stomach of the horse, then the horse which should be more powerful and strong will become under control of the rider immediately on this matter and for always his waist will be broken. He knows this art well and if he wants, then he can break the waist of the horse. Upon hearing this Samdani Pasha left from there upon obtaining his permission.

Once he was sitting near repository drinking water platform in the shrine building of Kazipet then by chance I was present myself in his service and in the discussion he told that he know well swimming and while putting towel on the water he will sleep upside down and with this trick he will not drown into the water nor the towel will go down in the water. In this situation there was came thought in my mind that it was due to his miracle. Upon this thought he said immediately that it was not belongs to miracle but this act is related with the work art and wisdom of the swimming and it is simple method if I will teach then you will also try it easily. I also learned this trick by one expert of swimming.

He was also know well with the instruments of music. On some occasion when the singing parties will approach him, then he was used to address with them in this matter. During the Sama meetings he used to comment the performance of the parties on the spot and he used to praise them about their performance in the meetings. He also used to point out some

small mistakes of the singers with which the parties of singers used to accept it.

From his saying it is clear that he was known also the Arabic medical course. The doctors of Unani (indigenous system of medicine) medicine used to surprise upon his suggestion and advices and they used to accept his opinions. He used to discuss the following things with them.

1. Medicinal herbs and its properties
2. Jungle
3. Bushes
4. Desert and wilderness
5. Wonders of the nature of the mountain and desert
6. Snake and scorns

And he used to tell the strange stories of the above things that the listeners will be surprised too much of his wide range of information and details.

Marriage and sons : His father arranged his marriage in the family of Nawab Mohiuddin Bahdur who was famous and well know Mashaiq (learned person) of Hyderabad with the daughter of Mohammed Fazal Ali, who was Qazi of Bhongir and who was custodian of the shrine of Jamal al-Bahr. By this marriage there was born one son Syed Ziauddin Biabani and three daughters were born and among them two daughters died in their early ages in Hyderabad.

His first wife was well known for good manners and pious nature, tolerant habits and humble conduct. It was heard that when the women who used to visit her to kiss her feet, then she used to behave well with them and treat well also with their children just like a real mother who behave with his single children. The women visitors used to say that upon their visits

there will be such affect on their hearts that they are meeting with their real mother.

As she was a perfect, pious lady and she used to busies herself always in the invocation of Allah and so in the last days she was becoming ill and for this reason he was married a second time. And after some years after this marriage, she died on 16th Rabil Awwal in the year 1365 Hijri and her grave is situated in the southwestern side of his tomb.

The Qazi (judge) of Warangal : He was given this post during the period of his father. After giving this post to him his father lived many years. So in this way he performed his duties well in this respectable post till the end of his life.

The Pledge : He was obtained bait (pledge) from his father. After many years of his pledge one day before the death of his father on the opposite side of the shrine building on 20th Safar in the year 1331 Hijri the ceremony of caliphate was performed there. In that meeting brother Syed Afzaluddin residence of Ramod of Barar was present there who was a special disciple of his father. Who has narrated the details of the ceremony of the caliphate as follows.

He said that he was purchasing the flowers, sweet, turban, lungi (sheet to cover the lower part of the body) and also he was arranging the ceremony.

Once he said that his father was given him the post of Qazi of Warangal and he was also wanting to grant him the caliphate, but he was not ready at that time. So his father told him that nowadays he was becoming weak, so he should take caliphate and make disciples and include them in this chain. So he told him that allow him some time to reach on the status of perfection of Sufism then allow him caliphate. So that he should not be kept behind with anybody in this matter. So for this

reason the matter of caliphate was stopped. In this matter he said “ when his father becomes ill and his illness was growing up and when he was seen the sun was reached on the roof’s corner and his pressure was increased in this matter so as per his saying his father was granted him the caliphate.

The custodianship : He was becoming the custodian of the Qazipet on the fourth day of the death of his father Hazrat Syed Shah Sarwar Biabani upon completion of the third day funeral rites of 24th Safar in the year 1331 Hijri. He performed his duties as custodian for a period of 31 years, nine months and fifteen days.

During this period the general disciples were agreed in this matter that about over 100,000 were included among his disciples in which most of them were people of city of Hyderabad and from villages and districts of Hyderabad estate, from some areas of Madras, Bombay, Calcutta, Dehli and Lucknow who were privileged to make pledge on his hand.

Among in his large un-counted numbers of his disciples due to his kindness he was granted saintly dress of the caliphate to the following persons.

1. Hazrat Syed Shah Mohiuddin Pasha Biabani
2. Hazrat Syed Shah Abdul Karim Biabani
3. Hazrat Sadiq Allah Shah
4. Hazrat Qazi Fazal Ali Shah
5. Hazrat Ghulam Ahmed Shah
6. Hazrat Ghouse Ali Shah
7. Hazrat Syed Hafeezudin Shah
8. Hazrat Kashafi Shah
9. Hazrat Syed Hussain Shah Hussaini
10. Hazrat Basheeruddin Shah

11. Hazrat Syed Ziauddin Biabni
12. Hazrat Syed Shah Ghulam Jeelani Shah Hussaini
13. Hazrat Syed Ismail Shah
14. Hazrat Darwesh Mohiuddin alias Hussain Ali Shah
15. Hazrat Basheeruddin Kazmi Shah
16. Hazrat Abdul Gaffar Rohi Shah
17. Hazrat Syed Shah Mohamed Quaderi alias Quader Pasha
18. Hazrat Syed Khaja Sadat Hussain Shah
19. Hazrat Syed Shah Quaderi

1. The pledge (bait) from Jinns and men

He was awarded the light of faith by hands to the men. In this connection the details of his custodianship were already mentioned in this book in its previous pages. Upon obtaining the caliphate and till his last period of life more than 100,000 persons made their pledges (bait) with him. During the day time the general, persons used to see him and become his disciples and during the night time Jinn were used to see him and get his favour and come under his chain and but it is not known how many jinns were becoming his disciples and coming under the light of faith in his hand of the reality.

As per the following tradition the coming of the jinns will continue to present in his service him during the night.

As Akbar Khan used to be present in his service in the city and during journey with him so he was able to know well, some special conditions of him. But he was used to keep all secrets as per his master's desire like his master who used to keep such secrets with him. In reality Khan Saheb was his real keeper of the secrets and ambitions as well as he was a faithful and true servant.

One day Khan Saheb told me in Hyderabad as the large number of people used to visit him in the daytime to get benefited by his sayings, and advices and in the same way in the last part of the night the groups of jinns used to be present in his service and will pledge and benefitted by his saying and charms.

The proof of pledges of jinns is available in his miracles and his favours and which is added in this book.

The details of his Faizan (favour)

Hazrat Darwesh Mohiuddin writes his article on his death in which he added one of his favour as follows.

1. The repentance of a prostitute woman

Shahzadi Jan who was a prostitute woman and who become his disciple and he was advising her at the time of her pledge to leave her occupation and to marry somebody. So she followed his advice in this matter. After some days due to this effect she used to visit Kazipet during the Urs (death anniversary) period by covering herself in the black blanket and by wearing the big size beads in her head and she used to hold pillar of the shrine with her hands and used to remember her past days. When her last day reached, then she was becoming ill in Hyderabad due to fever. In the condition of fever, she decided to visit Kazipet so she left in the car for Kazipet and she was dying on the way. When her car was reached at the Kazipet shrine building, then he was present there as such that he was waiting for her. So he welcomed her dead body there and he was attending the burial ceremony and she was buried in the graveyard of the shrine of Kazipet.

So it seems that the Sheikh is that person one who will make the un-fortunate person as a lucky person.

2. An event of Hazrat Banne Miya

Hazrat Banne Miya who was Majzub (the one who lost in divine meditation) of his time and who was benefitted greatly by Hazrat Syed Shah Afzal Biabani and who used to reside in Aurangabad. He died when his age was over 100 years. This event has happened after four or five years after his death. In that year when I was not present in the Urs (annual death anniversary) in Qazipet but I went there after the ceremony of the Urs and present in his service, then in his discussion he said to me that one person was met with him during the time of the Urs (death anniversary) and he said to me “ He is the successor of Hazrat Banne Miya and especially he was sent from Aurnagabad in his presence to obtain one thing which is available with him.” He said on his asking he was surprised in this matter that the thing which he was demanded was given by my grandfather to his father and his father was given that thing to him and except the above three persons nobody know in this matter. Such a secret thing unless Hazrat Bonn Miya will not disclose it to somebody, then it will known to anybody. For this reason he was sure that person was coming to Kazipet as per the desire of Hazrat Banne Miya. As a matter fact that person was the real successor of him so for this reason I was disclosing the secret matter to him in this matter.

3. Once he was arrived in Hyderabad and he was staying in the bungalow of one Nawabb Saheb in the Dood Bowli street. At that time I was visiting him lonely there. There was on Majzub (the one who lost in divine meditation) of Arabic origin who used to live in the bazaar of the Kasaratta street near Chowk and he was coming there and stood at the gate of the

bungalow with great respect and attention. So he asked him to come near to him by waving his hand and he was given him something from his pocket for him. So that Majzub upon receiving the holy gift immediately left from there towards the gate and from there he went outside without turning his back towards him. Upon his departure he told me that his Majzub and one service spiritual is allotted to him. Due to etiquette I could not dare in this matter and ask him that who have trained that Majzub. But due to his too much affection and his method in this matter so my heart is witnessing that Majzub was getting such position and status due to his favour only. But he could not clarified in this matter. I was watching that Majzub during the year 1341-1342.

After many years of this event, it means upon his death Hazrat Hyder Ali Shah, who is a holy person of his time and who was famous as Sufi and Mazjub in Hyderabad city. And from the persons who used to meet him it was heard that there were many miracles mostly and frequently happened with him. And who belongs to family of Mashaiqin (learned persons) of Gulberga and who was the nearest relative of the custodian of the big shrine of Gulberga and who used to call him as Biabani. Once I have asked with his special companion who was a devotee of the Qazipet shrine that why Hyder Ali Shah is using the word of Biabani with his name and what is connected in this matter. So Haider Ali Shah told the details through that person the full details of Majzub about which the Qazi Saheb told that there is some spiritual service is allotted to him and who got favours of the Qazi Saheb and he is successor of him so in this way he was benefitted by the favours of Biabani and he is from Bibani chain. I was surprised upon hearing this and so in this way I believed the truths of the spiritual perfection. Because of

the pure heart of Haider Ali Shah that who told the complete story of Majzub in this matter. As a matter of fact at that time with the Qazi Saheb I was alone there. It was also confirmed the connection of Majzub and that Majzub was without doubt was getting his favour and attention by the Qazi Saheb. In the episodes of this book the word sheikh was used in place of Hazrat Ghulam Afzal Biabani by the translator of the book in English. Hyder Ali Shah later was migrated to Bombay from Hyderabad after the event of police action in Hyderabad. He told his disciples that in the year 1375 Hijri in the month of Ramazan, he will visit to Hyderabad but there were strange secret matters of Allah, he was leaving the world two months before Ramadhan it means he was in the month of Rajab in the year 1375 Hijri in Bombay.

4. It was heard that in his last period of his life, it means three or four years before of his death two boys who were special grandsons and per instruction of the Sultan of Baghdad, they were visited Kazipet during the period of Urs (annual death anniversary) and were pledged to him and were benefited in the spiritualism. So in this matter Tufzal Hussain advocate was confirmed this event upon its inquiry with him and he said “Yes, whatever you heard in this matter it is truth and it happened like that. Did you still not know in this matter.? That they came here for the special intentions and upon pledging they left from here.”

It is heard that the above holy persons were going to Hyderabad from Kazipet and they stayed there for many days. It is said that still one person among them is staying on the mountain near the Hyderabad city area. And who is well known and famous for his miracles and revelations. The other person

was migrated to some place. It was known that both of them were great Ulma (scholar) of Islamic religion.

An event of his camera photo

During the service of Nawab Naim Yar Jung Bahadur as the governor of the Warangal province one day he invited him in some ceremony, and upon the attending. When I was coming to know about his arrival from there I was approached to honour of the kissing of the Sheikh. At that time he was, told me that a strange event was happening in the function of Niam Yar Jung. So I asked him Malik what was happening.? He said after the dinner when all persons sat on the chairs in the courtyard. And he was also sitting on the chair. Then Naim Yar Jung was brought camera before me and want to take my camera photo. So I forbade him in this matter and refused for the taking, my camera photo. So Nawab Sahib in the large number of gatherings was requested kindly in this matter, so I was becoming silent due to manners only so he was taken my photo at that function there.

From this conversation, it was known in this matter that he was angry in this matter. But in my heart there is desire at that time that I can get one copy of that photo. So I was inquiring into this matter and after some days it was known that the group photo was developed well by all persons present in the function, but the photo of the Sheikh was not come and in its place empty the chair is seen clearly in that group photo. It was heard that due to this event there was too much effect on the Nawab Saheb so he was visiting the Sheikh in Kazipet and tendered his apology in this matter for taking his photo with his camera at the party at his residence. So his brother Syed Mohiuddin Pasha Saheb was told this event to Tofazal Hussain advocate.

After the above event when he was travelling to Bombay and during the journey he was staying in Puna at the residence of Razaq Shah, who was his special disciple there and who was invited him at his residence and his elder sister who was in very advance age and who made her pledge to the Sheikh and she was becoming his disciple there. After the pledge she was requested that she is very weak and very old in the age, so for this reason she could not be able to visit to Kazipet to get the blessing of the Sheikh personally there. So she is in need of his photo so that with that photo he will be in her sight till the end of her life there in Pune. As he was Qazi of Warangal so in all matters he used to follow the rules of Qazaiat (justice). For this reason the compiler of the magazine '*Khair al-Haqaiq*' wrote in his praise as follows.

He was author, wise person and judge of Islamic law as well as the spiritual guide and luminous master of the mystic way and he was also a perfect learned person. So against the Islamic Shariah law how he will agree on this matter. So it was learned that he was prohibited him to take his photo there and with his intention to return from there he was prepared on this matter and came outside of the house and he sat on the chair on the veranda so at that time Razaq Shah due to restlessness of his sister so he was taking his photo without his knowledge and on the secret way from behind of him while standing there he took the photo which was successful. For the success of the photo there was a surprise for me that what is reason in this matter which make it as was successful. It may be due to a sincere fondness of the sister of Razaq Shah to have a photo of the Sheikh to keep it for her sight always so it is good to some extent so the holy presence were transferred in the photo. Anyhow, what is the real reason in this matter which Gods

knows better. So in this matter, it was heard that Razaq Shah paid much care that he was developed one copy of the photo and he was given to her sister and he did not disclose this matter to anybody till his death. Afterward Razaq Shah was dying and his elder son in the beginning was developed five copies of the photo and brought to Kazipet. When we have come to know in this matter, then five persons of Kazipet took from him all five photocopies by paying for Rupees five for each photocopy and we have taken a promise from him that he will not develop more photocopies in this matter as it is against the will of the Sheikh of the time. In spite of the above facts, it is not known what was happening in this matter against his promise Hamid Shah made the photo and he sold photos to all general persons. So for this reason on the occasion of every Urs (death anniversary) large number of photos are being sold in the shrine building.

The publication of the photo was made possible because it was taken without the knowledge of the Sheikh and from this action his personality of laudable as who was a strict follower of the Shariah (Islamic) law and the knowledge and for this reason there will be no objection does not arise related with this pious personality of his time in this matter.

Religion and Maslak (school of thought)

He was a follower of his ancestral religion and Maslak. His forefathers were followers of the Hanafi religion of Ahle Sunnat Wa Jamat (as people following of the prophet's practice). In Sufism he was the follower theory of wajudia (existentialist). He was a follower and supporter of Wahadat al wujud (unity of

existence). In Tariqiat (mystic way) he was followed by ancestral chains as follows.

1.Quaderia

2.Chistia

3.Refia

But he generally used to take pledge on the chain of Quaderia. But those people who will enter without any desire and wish then he used to enter and allow them to become his disciple in the chain Quaderia and otherwise if the disciple will wish for any other chain, then he will make his disciple in that chain. So many persons were become his disciples on his hand in the chain of Refia. The chains of Quaderia, Chistia, Refia have been followed in his family since long time. But the method of the pledge of in the chain of the Chestia was started in the time of his grandfather Syed Shah Afzal Biabani. Once he said, “ Grandfather made one person disciple in the chain of Chistia and also he was awarded his caliphate and his name was as Sarwar Khan and who was becoming famous as Sarwar Shah and his father was made his disciple one person in the chain of Chistia. So by following this practice of my ancestral system till now I had also made my disciples in the chain of Chestia.

Mystical exercises :As per his ancestral Maslak (school of thought) he was used to visit different jungles, especially the mountain Bodegutta near the Kazipet railway station where to used to engage in the mystical exercise in the nights for a period of many years there, but in this matter, he kept it secret with the household persons and for this reason they did not able to know nothing in this respect and which is explained as follows.

By heart become beloved by the innermost way

But in the manifest way you pretend that you know nothing

So such good ways are less seen in the world.

So for this reason the household person and servants, disciples and devotees could not able to know nothing in this matter. He was always used to take care too much in the follow things.

1. The status and position of the spiritualism
2. The Spiritual revelation

Also, he was used to keep secret his method of daily worship. It is a great thing for me that I could able to know his great special affairs in this matter. As a matter of fact in his life period of 80 years, nobody doesn't see him in daily recital and in glorification. But in spite of this his greatness and holiness, he was known to all. So he said this matter in ode (Gazal) as follows.

In my heart your love is hidden
 But you disclosed it in all places to all
 With happiness, the religion and faith is presented
 But it is good If you have accepted life as an advance

At the time of his training and teaching of daily recital and invocation of Allah to his disciples, he used to tell his events of mystical exercises with his special disciples. Due to kind nature, these events were not become general for the all persons. Now for his followers disciples, well wishers as well as his devotees, it is necessary to know these details and in the following some events are mentioned.

1. One day he went to the small hillside of the Bandam tank near Kazipet village with his double bore gun along with one

boy whose name was Feroz for hunting of the fishes and he was arrived there before the sunset prayer (Maghrib) and he was staying for a short time and returned back from there. At that time I was with him. The details how I was going in the service and its details are available in this book in another chapter of his helping details. On the way he was saying this gun is his confidant and since his early days of his life he was used to go in the name of hunting with the gun for the hunting purposes and he was used to visit many jungle areas. But usually he visits Bodagutta and put aside the gun there and used to engage in his endeavours there and this was his practice for many years, but the nobody of householder did not know in this matter. He said in his ode (Gazal) as follows.

Oh Afzal our aim of life is to remember Allah
 To become particles on the way to his door is
 Like a chemical formula.

Akbar Khan said that he was used to get freedom from his disciples and devotees and when all householders will in deep sleep, then he we will by covering his handkerchief on his body then he used to engaged in the recitals on his bed and even in such engagement he used take care too much of keeping the secret of his recitals. He was having such control of his condition.

Whenever he used to hear the sound of any body then he was used to sleep on the bed immediately so for this reason nobody was not able to know the details in this matter.

The Status and position

He got the practice of hard endeavour of mystical exercise and from his holy father, he got the favour of the spiritualism and he got high status and position.

Moulana Syed Abdul Quader Qamisi who was landlord of Dongarmpur in Taluqa Raichur and who belongs to the family of Mashiaqin (learned person) of Gadwal who met me at Raichur and he said once king of Hyderabad Mir Usman Ali Khan was invited all Mashaiq persons so Mashaiqs from Hyderabad and from other districts were attending the party. All Mashaiqin were famous and well known in all over the Hyderabad State at that time were present there. But among them Qazi of Warangal was not present there in that gathering. In short, after having royal dinner of Mashaiqin the king of Hyderabad Mir Usman Ali Khan Bahadur was arrived and he was met, all the invitees there and shake hands with all of them. At the time of shaking of the hands and he was heard that the king of Hyderabad said “ Among Mashaiqin (learned persons) of Hyderabad he was proud of Bade Miya (Qazi of Warangal). Upon hearing this I was surprised too much in this matter as he was not present there in that gathering, but such thing is being said about him and from this it is clear that the king of Hyderabad was aware of his personification of his rank and Sufi status and position and he was having too much devotion to him in this matter. As per the statement of Malawi Saheb this event is recorded in this book.

The king will fulfil the needs of the people of the world
But there is a power of pious persons to change the fates since the beginning to end.

He has complete control over his condition of his heart. He has never allowed in the presence of general and special person the condition of being enraptured. But in the lonely condition, especially during the early hours of the morning time he was seen by some person in the condition of being enraptured and at that time due to sound of coming of persons or whenever he knows coming of the persons then that condition will be returned back to him immediately and then he spoke to those persons and inquired with those persons about their arrival there and the reason in this matter. It was a matter of rare that nobody never was not able to see any such event in this matter.

In the village Raichur Hazrat Shah Nabi Mohiuddin who belongs to the third generation of Hazrat Syed Shah Abdul Latif of Vellore and who was a person of enrapture and he was used to live there. As a matter of fact, he didn't meet with him and even he could not see him. But during his conversation he was used to praise and admire him too much. During the year 1342 Fasli when I was posted in Raichur on my transfer, then at that time he was living there. Two years upon my reaching there Hazrat Nabi Mohiuddin was becoming seriously ill, there even though there was too much cure for his disease but there was no result at all.

The Sheikh of time during that time was visited Bombay and from returning from there he was staying one day in Gulberga and from there instead of coming to Warangal he was going to Raichur. So in this way he was arrived in Raichur and during that time his relative Mahboob Ali, resident of Hanmakonda who was working as the superintendent of police there so he was staying in his residence. Davar Ali Khan, who sister's son of Lala Miya said in this matter that upon his reaching, to Raichur Hazrat Nabi Mohiuddin was died after some time.

The compiler of the book was in Warangal at that time on leave from there and upon his return back to Raicher he was coming to know all the details in this matter and for this reason there was too much regret that since many years he was desiring to conduct a meeting of the both holy persons in Raichur but at that time he was not available there and also the disease didn't allow him time to breathe and also Shah Saheb was used to busy there. Because at the time of his illness, his only son who was in Madras city and for this reason he was awarded the custodianship of the shrine to his famous and well known caliphate Abdul Hafeez and who was a deep love and sincere disciple of his master and so he had made great endeavours in this matter. Due to this reason Allah was awarded favour him to become the successor of his great Sheikh.

Without programme his immediate arrival to Raichur and at that time the death of Shah Sahib? Which caused me surprise and amazement for a long period of time. There was a special disciple named Mohammed Usman Shah of the Shah Saheb was there in Raichur who was famous for the following things.

1. Favour
2. Arif (one having an intimate knowledge of Allah)
3. Revelation
4. Pious

And also he was caliph of Shah Saheb and also he was keeper of the secrets of his master. So I asked him many times in this matter. Usman Shah used to like me too much. Due to my insisting on this matter once due to my compulsion he said that my master was a great spiritual pious person of his time. Before the death of my spiritual master, there was the matter of the settlement of his successor was pending and for the work of arrangement of his local custodian and in the authority of the

president the arrival of Qazi Saheb of Warangal was under the affairs of spiritual act and it is very important and so his presence was must there. And for this reason he was present there and he was settled the problems of his successor and upon this Shah Saheb was immediately left this mortal world.

Once Usman Shah was told me in Raichur that the heart of the Sheikh was made by Allah as strong as the Himalayan mountain. On his heart of pure there was an effect of condition and the world was such that if a little of the effect such condition will prevail on any person, then such person will 70 times during the day he will tear his clothes and will run towards the jungle. But oh, he was a such large heartedness that in spite of such conditions there will be no difference in his feeling and sense and he will continue his discussion with the persons who were present in the meeting according to their status and condition. Some time he will not look under enraptured condition, but surely it is due to large heartedness and which will be controlled by him.

Some details of the secret matters of the Sheikh were told me by Usman Shah so I present in the service of the Sheikh and told him the details to him. So he told me that Usman Saheb is a good person and a man of revelation. After this whenever I used to arrive in Qazipet then he used to inquire about conditions and he also used to ask about Usman Saheb and at the time of my departure he used to ask me to convey his good wishes to him.

On his face there was such holiness was found so for this reason, if he will be available in the gathering of many thousand people, then the un-known eyes will recognize him and come to know that he is the light of the gathering without asking in this matter. As Allah says in the holy Quran and its translation and interpretation is as follows.

“ But Allah will choose for His special Mercy whom He will of Allah is the Lord of grace abounding. (1-105).”

One day during my working period at Raicher there were thought came into my mind during the whole day about his spiritual status. As he did not tell us or we know any person who will inform us the details in this matter. During the night Dada pir (grand spiritual master) Hazrat Syed Shah Sarwar Biabani was coming into my dream so I have blessed by kissing his sandals and he said “ Mr. : my son is “ Malik and Maulim Naqba ”. Upon waking up from the dream noted the arrangement of new words and the next day I was reaching to Qazipet and was present in the service of the Sheikh and explained him the details of my dream and he heard those words and he was asked again in this matter so I told him the details in this matter. Then he said “ He is nothing while pointing his finger towards the green tomb that whatever he is due to favour and kindness and he is nothing by himself. After this upon obtaining his permission I went back to Raichur.

Conduct and character :His conduct and character was modelled as per the model of the prophet of Allah. Upon meeting with him even his critics will feel pleasure due to his behaviour and manners and they used to praise for his good nature. When the village persons used to meet him, then he used to talk with them according to their nature, knowledge and understanding as well as their wisdom. With the people of villages and people of Hyderabad he was used to talk with them in their style and as per the requirement in this matter. With the learned persons with the level of knowledge. Some time the learned Arabic persons when used to meet him, then he was used to talk with them in Arabic language and with the people of Iran he used to talk with them in Persian language.

His manners and conduct were similar of the prophet of Allah
In mysticism and piety he was of deputy of Sheikh Abdul
Quader Jilani

In the dealings with Hindu village revenue officers he was used to talk in Telugu standard language and style. In short, it was his habit that he used to talk with the persons according to their wisdom and understanding and also as per the style of the day to day conversation and due to this reason the visitor will be feel happy with conversation with him due to his style of talking.

His perfection in the manifest and innermost was so great
So his holy teachings bring the condition of ecstasy on the people

In short, his conversation was as per saying of “ You should talk with the people as per their wisdom.” His statements were such beneficial and so sweet and due to this reason the listener will feel comfortable and it seems that there was falling of the sugar from his mouth. His style of talking was so sweet. His voice was not loud or nor low so for this reason of his medium voice all persons present in the meeting can hear his conservation, whether they are sitting near to him or away from him.

When he will usually explain the events about the holy persons, disciples and their followers and also about the pious personalities of his family. Which reflect as per the saying of the prophet that one who like anything, then he will remember it for many times. In those events the persons of the meetings will get

answers to their questions. There was seen many events that many persons used to present in his service with their individual questions and used to sit outside of his residence and upon his arrival, he was used to shake hands with all persons there, then he used to sit there and before the submission of the question to him then as per his habit he used to explain one event and that story actually will act an answer to the questions of the persons present in the meeting. So for this reason all people will feel happiness in this matter, and they used to leave the meeting place without asking their question with him. This event shows his laudable personality. In his conversation and talking there was perfection as well as there was the unique style in it. So for this reason upon return from his company in everybody's heart there will think that he used to love him much more than others. For trial now you can ask his number of disciples or his father's disciples and devotees will ask them in this matter that how the Sheikh will look you then everybody will reply suddenly that he was liked and having a look of affection from him very much than others. The people's thinking about his affection and love was not depend upon any doubt or not good opinion, but it is real fact which depend upon the reality and it is true that he was used to love all persons in the same level so he used to look all of them in the same look.

In his conduct and manners and in his kind favour there is available strange uniqueness. He was used to meet with all his disciples and devotees, whether they were rich or poor with all of them his treatment was not only same, but equal and also his style of treatment was such that as it is required by the equal status of the person. If he is sitting there and if any person says Salam to him, then he used to stand and reply his Salam. But in the last period of his life due to pain in his waist so on such

occasions he used to express his excuse in this matter for replying the Salam while in the sitting position.

With the disciples and devotees and also with the servants who used to do daily service and with the general public he was not seen within the condition of anger and annoyance with them. In him there was too much selflessness and tolerance, so in spite of not obeying his orders and against his will, do a lot of losses by his workers then then he has never become angry or give punishment in this matter. But he will use to treat with them with smiling and he used to advise them with words of peace and tranquility.

Even for the ordinary type of work or help for the example at the disperse of the meeting if any disciple or devotee use to pick like his staff, betel leaf box and snuff box if will be given him into his hands, then he used to say Salam to that person and for some time he will excuse him in this matter.

It is learning that one of his disciples who belongs to Sadat (holy prophet's descendants through his daughter Hazrat Fatima) family member who was working in some government department at some district place and he died there due to illness. At that time his wife was pregnant and she was also his disciple. Upon his husband's death one child was born to her and she was also become serious ill due to the problems of pregnancy and due to such illness she did not have any hope of life so for this reason he was called her neighbouring womens to her house and she was disclosed her final advise to them that her or her husband's relatives are not available so that she could able to inform her helplessness in this matter. In case if she will be died then whatever house hold items which are available in the house should be sold and her final rituals of death should be performed there and her child should be sent to her spiritual

master who is living in Kazipet as except him no heir is not there in the world. So she was dead. After this event as per her advice she was buried there in that place by the persons in that place and the small orphan child was sent to Kazipet by the people of that place. The people of that place were explained him the details about the final advise of the deceased disciple and other events of the tragic happening in that place. So he took the child immediately in his hands and embraced the boy and hold close to his chest. At that time he was began weeping and shut, tears so much that his beard was wet with the tears. He was taking the boy in his house and for some period of time that the boy was under the care of general, women there and after some time was passed, then the boy was given by him to his household, persons and till his life that the boy was under his protection so the stranger people thought on this matter that the boy was belongs to him.

In the last days of his life he was unable to move from the residence to the shrine building by the walk but he was used to go there in a bullock cart. During the sandal ceremony on the death anniversary (Urs) period he was used to follow the sandal ceremony in the bullock cart and his cart will be found in the procession on the back side of the people gathering.

One year he was coming to big sandal ceremony procession in the bullock cart Akbar Khan and myself were there following his bullock cart. There was some heat in the atmosphere available, but there was large gathering was there in the sandal procession and at that time loud cry of one small boy was heard there. So he was annoyed upon hearing the loud cry of the small child and he was asked “Khan Saheb to take care of the weeping boy.”

So Akbar Khan ran from there and brought that boy and he told him “ Malik this boy due to too much gathering was separated from his parents. So he asked him to give the boy to him. But Akbar Khan told him that the boy is having mud on his feet so he will clean the feet of the boy by his handkerchief then he will give the boy to him. Till this phrase was not finished, then he was bending him from the bullock cart and he took the boy from the hands of Khan Sahib and put the boy on his lap and when the boy sat there then he was stopped weeping. Then he was instructed us to search for the parents of the boy. After some search Khan Saheb found the father of the boy and he brought him there. By that time the bullock cart was reached near the Nobat Khana Nobat (the place from where time is announced by the beat of a drum). After boarding out from the bullock cart he was handed over the boy to his father. As per the statement of Khan Sahib there was mud on the feet of the boy and he put the boy on his lap, but there was no sign of mud was found on his dress.

He was serious ill and this was his last illness in his life. Hakim Abdulla Khan was recommended him to keep away from gathering and not talking to the persons. As per this instruction his son was taking care too much in this matter. The special disciples' group was guarding his room and they were not allowing any person to see him in his room and taking measure of to avoid disturbances near the room. So one day I was there outside of the room and not daring to see him to take care in this matter. At that time he was called me to come near him and he told at this time his son Biyabani is not there so there is a good chance. Since many days passed, but Fiyaz and Khaja did not come to see him. May be due to fear of Biyabani pasha's instruction they are not coming to see him. So you go and bring

them immediately so that he can see them. These two boys were adopted by him and they are in the age group of 8-9 years. So I went immediately outside and found that both of them were playing there and brought them in his service. So he was called them to come near him and touched their heads with his hands with kindness and affection. Afterward, he said to them, “ Since many days you both have come not to visit him so for this reason he was worried in this matter. The hairs of the head are growing too much so cut the hairs and have a bath and change the un-clean clothes and in this way he talked with the boys and he was given to them one quarter Rupee coin to each boy and then he was permitted them to leave him. At that time departure of the boys he said to them daily to visit him one time. So he was treated kindly and with great affection with the boys so such treatment with other parents is not possible during the time of illness. So his such love and affection is such great that even the love of the 70 parents is not equal in this matter. Upon seeing this event, I was surprised in this matter how he loved his adopted boys that even in the condition of serious illness when he was becoming un-conscious number of times and there was no movement for him and still he is worried and sorrow that the boys are not coming to see him and for this there is effected too much for his heart.

It was heard that one night when it was passed its half portion then at that time the boy whose name was Khaja went to see him in his service and was complaining about the cold winter night so he was given him his turban to him to cover up in the night. In the morning all persons of the house when wake up and saw that Khaja was sleeping in his bed while covering the turban of the Sheikh so for this reason all were surprised at this matter and some were becoming angry with Khaja so he was prohibited

them in this matter and he told them he was given him his turban. It was heard that when her daughter was heard this then she told him that “ Father, we and all devotees used to keep it on the eyes and you have given this to the boy to cover him on his head. So how you should wear it.? Upon hearing this he said “ My dear, what is objection in this matter and it will be cleaned by a soap of one penny.” So while smiling, he was cool down the anger of all persons of his household in this respect. This shows his kindness of poor and orphaned persons and there many such events are available in the record of history which shows his love for the poor and orphaned children. But due to the length of the book only four examples of these events are added in this book for the kind perusal of the readers of this book.

The meetings of Sama (ecstasy) : He was much interested in these meetings. On the occasion of the annual death anniversary (Urs), he was used to sit facing in the direction of Qibla (direction in which Muslims turn in prayer) in the middle of the courtyard of the shrine building on the eastern side and usually in every Friday night the Sama (ecstasy) meeting opposite of the big shrine building will be held , then he was usually to ask for Abdul Gafur who was famous chorister and singer available in Kazipet and who is having a lovely voice of singing there to start the Sama meeting and he was used to hear his singing of some time. Also during his journey Abdul Gafur used to accompany with him and when there will be his instruction , then he used to sing for him. As per reports some time he was praised the singing of Abdul Gafur and he used to like his singing too much always. If there will be available many of the listeners from outside, but after their singing them, he used to ask Abdul Gafur to present some lines of poetry for him. During

the time of Sama there will be a condition of tenderness which prevailed upon him so at that time he was used to sit there by lowering his neck down while putting his handkerchief on his eyes and in that condition he used to say something by his holy tongue and there was no action available from his hands and also there will no movement from them. But he was used to sit silently there with no moments. After tenderness when he will take out his handkerchief from the eye, then generally he used to look at the sky.

During the meeting of ecstasy sometime he used to ask for repetition of some couplet or couplets and at that time if there will no praise of words from his holy tongue and sometimes after the end of the ode (Gazal) he was used to say some words of praise.

At the Sama meetings he used to give money to the choristers number of times and if he will receive nazrana (presents) from the people in that meeting then he used to give also that money to the choristers. Some time also he was used to become generous to the Nobat (the place from where time is announced by the beat of a drum) players when he used to present in the shrine building.

Not only during the time of death anniversaries (Urs) of his father (Hazrat Syed Shah Sarwar Biabani) and grandfather (Hazrat Syed Shah Afzal Biabani) but also on other days the disciples and devotees used to present in his service suddenly. So at the time of their departure, he used to ask them to stay at Qazipet and ask with them “To eat the rice and dall (split pulse) of the house of the fakir (Darwesh) and then go from there.” So for them the food will be used to send from his house, and upon eating of the above food, then they will be given permission to leave from Qazipet. On such occasions sometime

he was asked some other persons to eat food with him. If there will be his disciples and devotees among those persons who eat with then he used to provide by his hand rice and curries in their plates and with great love and affection and he will use to insist them to eat more food items along with him. So the disciples and other persons used to eat more than their normal quantity on that occasion. So on that occasion it will be reminded to the visitors the real love and affection of their parents and actually such love which will be more than that.

In the matters of the estate properties he was faced many cases in many departments, but he did not go to the offices of the department to plead his cases. On special events he was invited by the higher officers and some time he was visited the higher officers. In short Sir Afsar Mulk Usman Yar Dowla Bahadur, Haimed Yar Jung Bahadur, Rafat Yar Jung Bahadur, Aziz Jung Bahadur, Qudrat Nawaz Jung Bahadur, Mohammed Yar Jung Bahadur, Ahmed Yar Jung Bahadur, Maharaja Sir Kishan Persad Bahadur, Moulavi Fazilat Jung Bahadur, Habib Rahman Sherwani head of the department of religious affairs department, Hazrat Pir Jamat Ali Shah, and also other high level officers as well as holy persons also used to visit him sometime.

During the last days of his life at the time of some occasion he was used to weep too much and there was shut tears from his eyes. In the record of his discussion one event of his tenderness in the beginning of his life was known to me and which is as follows and from which it is known that his tenderness is strange and very effective in this matter.

It is reported that on the third day ceremony of his father's death and after its completion, he went to see his mother in the house and he met her and on that time there was tenderness in him. It means he was weeping slowly but it was very effective

and due to this reason there was flood of the tears from the eyes of the members of his house and also there was a condition of un-conscious, which prevailed upon them. So there was a tragic scene which prevailed on their eyes so they were becoming upset and worried for their lives.

Upon seeing of the above event there are many people now used to say that his weeping it seems that the following things are also weeping with him.

1. The angelic world
2. All living beings
3. All doors and walls

There is no such great effect and condition of grief, of weeping was not found in the weeping of other persons. It was reported that his mother and his sister was confirmed the above event. As per the saying of Hafiz Shirazi on the holy persons sometimes there will be prevail such condition on them. From the above event it is known that there was great of effect of the death of his father on his heart. Because of the death of holy persons, Ulmeas (scholars), the following creatures used to mourn and which is confirmed by the saying of holy persons. And in this matter one reference from the Persian book '*Arshad Talibin*' on page 167 by Hazrat Pir Khunad Baba is added as follows.

1. The angels
2. All living beings of the world.

It is said that when any pious person will leave from this world, then the angels will come to visit the world for a period of 40 days wearing black dress and mourn so there was find defect in the religion of prophet Mohammed (peace be upon him) and all animals of the world will able to know about the death news of the holy saint and for this reason they will become

sad even that snake (it said that there is mountain called Qaf which is around the world and its peak is five times higher than the earth and it is adjoining with the sky. But the people insight said that there is some difference in between the sky and its height and there is a snake, which is attached with the mountain of Qaf and he is holding one span of his tail is in his mouth and when he know the news of the death of Mashaiq (learned person) and holy person and due to sorrow and grief, he will cut his tail and by force he will hold one more span of the tail in his mouth and for this reason the earth will become small.) And the cities which are far away from each other will become close to each other in this matter.

He was written one ode (Gazal) upon the death of his father in the Persian language and which shows his deep sorrow and grief on that occasion. Its translation and interpretation of Urdu language is as follows.

In the loving memory of Hazrat Syed Shah Sarwar Biyabani

It is sorrow, oh: sky you have taken away the light of Allah
I swear in the name of faith you have given us a mountain of
grief

There are no happiness and pleasure of life and power to bear it
Because due to this loss and grief, I suffered a lot in this matter

I am busy from morning till evening in this great grief of my life
During day due to this problem which made me weak and lean

Oh my: Khizer where you are, for God sake, show me your face
 Oh: the leader of caravan why you are hiding your face from us

But like you there is no personality can be seen in the world
 And you have started, benefits of the mysticism in the world

The lovers of reality were around you like the moth of the light
 Oh: The light of Allah you have spread the light in the world

Afzal affected and who keeps your beloved name with him
 Be kind to him as he will keep your works alive till his life.

In his high temperament, there was cheerfulness and humour which was very polite and pleasant and which show his higher knowledge. In the discussion rarely pleasant sentences which will be not out of truth and which he used in the conversation in the meeting and due to this reason there will be there a moment of laugh not only to himself and to others who were present at the meeting place. Sometime he was used to hear the stories of humour from his disciples and devotees and who belongs to some of his special categories of persons, and with which other persons present in the meeting will be enjoyed in this matter.

The events of laughter provoking and humorous are also not free from the worship as per the saying of the prophet of Allah as follows.

The prophet of Allah said oh: Abazar their laugh is worship and their joke is tassbih (glorification of God) and their sleep is sadqa (charity). And this reference is taken from the book Jawahar Ashaq page 58.

Usman Khan alias Pattu Khan, resident of Bolaram and Sheikh Mohiuddin Ansari resident of Kazipet, a boy name called Abdullah from Kazipet and some other persons used to hear these stories of humorous stories from him many times. In short, his every style and behaviour which shows a complete sign of the Sunnah (practice) of the prophet.

Sometimes he was used to visit rivers, water tanks and jungle areas along with his disciples and devotees for visiting these places where there will be arranged of the cooking different varieties of foods and at that time he was used to give instruction to have eaten the food freely without any hesitation in this matter. He was also having eaten food items with them. Also, there will be arrangement of tea for drinking for all the visitors. So he used to drink the tea with the persons who will present in that party. At last the meeting of Sama (ecstasy) will be organized there and then after its finishing the party will be returned back to Kazipet.

He was much interested in the shrine garden in Kazipet which was built during the period of his father. During his stay in the shrine building he was used to visit this garden sometimes and used to plant the trees of fruits there. Actually, this garden was the place of worship for his father as well as for him and this fact was not known by the general, persons. This garden is being irrigated from the well water of the shrine. Until his life he was taken much interest for the protection and irrigation of the garden. In the garden the following staff was always available there.

1. One supervisor
2. Four labourers
3. Two bulls lock used for the drawing water from a well of the shrine situated near the mosque.

In the garden there are some kinds of fruit bearing trees and flowering trees were planted there. In this garden he was awarded the favour of spiritualism to some of the disciples.

Some of his features are mentioned in the beginning of this book. He was well known as whose prayers are accepted by God so for this reason always devotees and disciples, especially used to bring in his service their kids who were suffering from the diseases and placed them in his service then he was used to touch on their cold bodies so they will become healthy. Some other people whose children used to die in the early ages so they also present the kids as per above method. Then he used to say some phrases for their lives and prosperity so for this reason they will alive. Usually many people used to borrow his used clothes from him and sew the dress for their small children and for this reason the children will be safe and secure from evil spirits and calamities.

On the throne, which he was used to sit daily on it in the shrine building in his absence and some disciples for the seeking benefit, goodness and blessing used to touch their hands on his sitting place and putting it on their faces. This system of action of the disciples with his personality commendable as per the tradition of the companion of the prophet and its reason are mentioned in the book ‘*Afzal al-Hidiayat.*’

As in his personality, there was too much habit of hiding his status so for this reason at the time of prayer, he was used to instruct the needy persons to go his father and grandfather’s mausoleums and ask them for their needs there and always care about them for the fulfilment of desires and wishes of the persons who visit their graves.

Many men and women used to take many charms from him and also take oud (aloeswood) after blowing of the supplication on it and when such oud's smoke will be touched by the patients of the evil spirit then it will be effective immediately. He used to have many kinds of charms with him and some of its ink writings will be washed in the water and used to drink it and some of them are put on the neck and some of it will be tied on the arm and due to this reason there will be fulfilled of the desires and wishes of the persons. The evil spirits patients also used to visit him and will be benefited too much due to his kind attention and favour in this matter. Sometimes when such patients (evil spirits) will present in his service, then the evil spirit which is available on the body of the person used to talk with him and explain him the reason of his coming on that person. Upon hearing his conversation then he used to give warning to the evil spirit to leave un-manner act and leave from there and such type of some events is added in the chapter of his Dastagir (help) in this book.

He was not practising the work against the evil spirits, but due to his spiritual power the following creatures

1. Jinns
2. Khabis (wickedness)
3. Satans

Were leave as per his order and were used to live in the condition of fear and sometimes due to his supplications and his disciples living in far away places used to safe and secure from harm and injury from the dangerous insects and evil spirits immediately on this matter.

In his temperament, there was so much simplicity and sincerity with him as his son has large number of bullock carts and many employees were there in the estate for agriculture

work but despite of that he used to hire the cart of Sheikh Hussain, who was known as Nobatwala and he was poor person in the village and for his visit of Hanamkonda and other places he used to hire his cart which was not like cart for travelling passengers but it was called in local language as Bandi and on this cart sheet of bamboo is fixed and its bulls were used to lean and its running speed is slow. So for this reason there will be a delay in the journey time, but to help this cart owner, he used to prefer his cart. Some time if he wants to go shrine building from his residence, then he was used to ask for that cart. It is not known apparently the reason for using this cart, but his intention in this matter was that to help the cart owner who is the poorest person in the village. In his nature, there was such simplicity that he do want not to display his higher level of status and position. His nature of simplicity is described in the following couplet.

Those who will reach on the status then he will pretend as low
Like a rider when will reach at the destination will be on the foot

Sometime when there will be insist from his son or due to the urgency of the situation rarely car will be used by him or he will use horse driven cart by hiring it. So in his every action he wants to hide his higher status and position in this matter, but in spite of this his higher level of the greatness will be known to all.

He wants to hide his higher level of the courage always
But his highest dignity and greatness is shown from his forehead

Daily schedule : He was used to come out from his residence at the 9'O clock in the morning in the drawing room. During this period large number of disciples and devotees used to gather outside of his residence with the fondness of kissing the feet of the Sheikh and when they see his arrival there then they used to standing there in his respect as per the saying of the prophets follows.

“ Qumo ela Saidkum” It means you should stand for your leader. And each and every disciple and devotee used to kiss the feet of the Sheikh. The disciples and devotees used to anxious to kiss the feet of the Sheikh. The Sheikh used to instruct all of them not to kiss his feet and he was used to shake hands with the persons who were used to be present in the gathering. At the time of the shaking hands he used to ask about their well being and affairs. After meeting all of them, then he used to sit on the throne of the drawing room and ask the visitors to sit on the throne and if the visitors will be in large numbers, then he used to ask the persons to sit on the mat in the hall of the drawing room. Upon this he used to address all of them in the sincerely manner and welcome all of them and ask them about their relatives and affairs as well as their business and service matters and which show his kindness with which there will be relief of the hearts of the visitors there and then used to start his sayings which will satisfying the listener in the meeting. On this occasion it was used to happen that before the visitors who want to put their queries in the matter but in the general discussion in the beginning of the meeting in his sayings the replies of the queries of the visitors will be find available there . As per saying of Allah in the Quran, “ Yoke al-Ra min amrahi “ its meaning is that Allah will reveal his secrets to whom he wants.”

During the meeting some of the visitors among his disciples and devotees leave the meeting place upon asking his permission and some other visitors will enter into the meeting place. In this way upon his entering in the meeting the disciples in this way many visitors will enter and leave the meeting place and it will continue till the afternoon time. At the time of lunch the servants and workers used to come in the meeting place and remind him in this matter number of times then he will dismiss his meeting. It was seen many times that when the ladies will gather in house in honour of the kissing of his feet there and then it will be informed him in this matter so upon this he will ask the permission from the meeting persons and used to enter into the house and used to listen the requests and matters of the ladies there for many hours.

Due to many meetings of the devotees, he could not able to get the time of the launch in the house. He was usually to be present in the evening time in the shrine building near the outside of the door of Nobat Khana (the place from where time is announced by the beat of a drum). under platform under a tamarind tree from 8'o clock to 9'o in the night time when the disciples and devotees used to come and sit around him and where his sayings will be heard by the visitors there. The district officers of Warangal used to visit him at the above time. His position and status will be such like the Sheikh in the nation like a prophet in the Ummat. When before the meeting will be dismissed then the visitors will used to stand before him with respect and honour. The respect of his disciples will be such that it will remind the action of the companions of the prophet of Allah and which shows a full glimpse of the good example of

the holy prophet. In this connection one saying of the prophet reported by Abu Hurara is as follows.

“ It means when the prophet used to stand in the meeting place, then we also used to stand till then we will be able to see that the prophet will enter into the house of any of his wives there.”

His presence in the meeting place while his entering and leaving from there many of his disciples used to accompany with him. This habit is also found in his father who also used to come and sit on the platform near the door of the Nobat Khana (the place from where time is announced by the beat of a drum).

Some time he will use to be available other than his schedule timings as per the requirements of the visitors on the submission of their requests in this matter. So for this reason he will call the devotees in his special room in which he was used to sleep and where he will use to hear the detail discussion of the visitors and upon this he was used to pass the instruction in this matter. This behaviour is will be found equal with rich as well as the poor visitors. So in this way the poor and as well as the rich persons were always used to get his attention and care in hearing their requests and problems in this matter.

During his stay in Hyderabad, he was used to follow the above schedule of visitors there, but there it was found a large number of disciples and devotees of men and women there and every day and every time. In Kazipet, there will be too much rush of disciples and devotees during the annual death anniversary period and in other days there will be no such rush available but some time there was found too much rush there.

Akbar Khan used to say that during his stay in Hyderabad city during all day and all timings he was used to be too busy there with the visitors of men and women and due to too much

rush we will be annoyed in this matter but the Sheikh of the time in spite of the rush he never feel the frown in this matter.

Indigence and kindness

In the drawing room there were always found at least four indigent persons and three servants used to be found there and who will used to get the food from his holy house and also in the house six lady servants and many poor women used to stay there and not only they will be provided food but also clothes and their other needs will be fulfilled there.

During the annual anniversary (Urs) days before it it commenced may poor persons and disciples and devotees used to come into his house many days before and stay there as his guests in his drawing room. Even after finishing of the annual anniversary for a long period of many months the above types of his guests were used to stay in his drawing room. At the time of their departure some of them will be given a return ticket amount to them and some of them will be given an extra large amount including travelling expenses as per their condition of their lives.

One Shah Saheb who was custodian of one shrine used to visit Qazipet Sharif during the annual anniversary period and used to stay in his drawing room and he will leave from there after many weeks after the end of annual anniversary and that person was not only paid the travelling expenses but he will be given the expenses of the annual anniversary of the shrine which belonging to that person. Such type of help and assistance will be given by him to other persons in their financial problems and difficulties.

It was seen most often that the road side beggars and poor persons suddenly used to present in his service and they used to explain their needs and difficulties with him. Then he used to

help them financially at once and used to solve their problems and needs. There will large amounts used to be spent with him for the needs and problems of the poor and needy persons. Some time it was used to happen starvation with him along with his family members, but due to his dignity of indulgence he did not disclose the matter to other persons. His condition is as follows which was mentioned in one couplet.

His life was as secret of the similarity of the clue of the puzzle
In look he was indigent person and innermost was like a king

In the reality his life was just like a hidden secret and always his nature was that to grant favours to others. Even beggars and poor persons as well as the disciples or devotees who will visit him for whatever their needs and he will used to fulfil their needs and requirements. Most often it was seen that the people could not ask him about their needs, but he was helping them in this matter and their desires of the hearts were fulfilled by him. Some time the poor business persons used to visit him to sell the things, then in that case he was used to purchase those things at the price of the sellers whether he will require that thing or not. Some time he will ask to reduce the price a little and purchase things.

The preparation of Biryani (rice cooked in soup) during (Urs) anniversaries.

During his period on the occasion of two Urs anniversaries 12 Pallas (3 Maund weight) rice Biryani from his side was arranged as per requirement of the days on the daily basis. During that period one night about 2.30 A.M. he was coming out of his room and at that time some persons were sleeping in the drawing room and who were in charge of food distribution so he

called them and asked if there is any quantity of benediction is possible to get for him. They said to him that it is not sure and but they will check into this matter and inform him. So he asked to check cauldrons and send the same with the person who will be sent by him there upon reaching back to his house. So in this way he was entering his house and one girl came there with the plate. During the time the persons checked all cauldrons, but they could not find anything. But they find some quantity of rice in the small basket. So it was asked by the girl who are in the need of the rice at that time.? So that girl servant told them the Sheikh did not eat food till that time as he was busy with the disciples and devotees and now when he was free then the food was over in the house so he was in the demand of the food from the outside.

During the last year of Urs occasion, this well wisher was in charge of the distribution of Biryani. At that time I was watching there the slaughter of the goats and received messages from him to send liver of the goat for the mother of Wahid Miya so I sent it immediately. At the time of Asar (late afternoon) prayer, he was calling me to see there and who sitting outside of the drawing room and he was told about the liver of the goat and he paid me the price of liver of the goat and asked me to add in the expenses of Urs. So I was surprised at this matter and reluctant to take the price of liver of the goat. So he was smiling in this matter and he said it relates to make an offering (Niaz Sharif) of holy persons so to use things from it for other purposes is not proper without its payment of the price so take the price and add in the expenses of Niaz Sharif. So as per his instruction I have taken the price and added it in the account of Urs (the death anniversary) expenses.

At the time of the Urs (the death anniversaries) arrangements he was used to spend many thousands of Rupees towards expenses of cooking food and other expenses and all these details are available in the chapter of Urs (the death anniversaries). He used to take too much care and attention towards offering (Niaz Sharif) and used to instruct to prepare food for quantity of many quintals rice Biryani and used to distribute these food preparation properly to all concerned persons. But in those days the Sheikh and his son used to busy too much with the disciples and devotees while hearing their requests and problems and to help them and that they could not able to have time to eat their food on the time schedule for the whole day and in spite of this they could not feel undisturbed in this matter. So with their action we are in the condition of surprise.

An event of the generosity of Hazrat Syed Shah Ghulam Afzal Biyabani Kazipet

During the period of Syed Shah Ghulam Afzal Biyabani this event was happening. At that time there was a grant of Rupees fifty towards the salaries of the staff of Noban Khana (the place from where time is announced by the beat of the drum) in which there were some staff members used to work there and it was headed by the supervisor. By the government of H. E. H. The Nizam of Hyderabad there was every month the royal grant which was used to reach to the custodian of the Kazipet shrine through the supervisor from the government treasury. From there it will reach to the administrator of the estate and who will used to distribute the amount of the salaries of all concerned staff.

As per reference by Tufazal Hussain advocate that one month the supervisor of Nobat Khana who was obtained the amount of Rupees fifty towards the salaries from the Royal treasury office and he was fled to Hyderabad. But in the shrine building the staff members were waiting for him to receive their salaries from him and but at last they were able to know that the supervisor was fled from Kazipet and he was reached to Hyderabad.

At that time the custodian of the shrine of Kazipet was in Hyderabad. So the administrator of estate, Sheikh Dadan Saheb was informed the details of this case to Tufazal Hussain advocate and this event was mentioned by Syed Khaja Sadat Hussain Biyabani in his Urdu book '*Lemat Biyabani*' and he was mentioned the details of this event on the pages 110-111 of his book and he was requested to take action against the supervisor of the police department. In his reply Tufazal Hussain advocate wrote him that as the custodian of the shrine is present in Hyderabad and if we start action against him, so due to kindness if the culprit will be forgiven by him then it will be not proper in this matter to initiate the case against him. So it is better to take the approval of the action from the custodian of the shrine first so that it is proper to take further action in this matter.

It was learnt by me that the estate administrator Sheikh Dadan Saheb was sent the letter by the post to Hyderabad for the kind perusal of the shrine custodian there.

The readers of the book are informed that the administrator of estate Sheikh Dadan Saheb who is the grandfather of the translator of English edition of this book.

Upon this it was happened that supervisor of Nobat Khana after spending of the amount was reached to see the custodian and he told him all details in this matter and he requested him to forgive his mistake and he was made loud and cry in this matter and he requested him to allow him to join in his post.

It was learnt later that the custodian of the shrine was kept the supervisor at his residence in Hyderabad for a period of three days. During that period the letter of the Administrator of the estate and the advocate was reaching for him. Upon this he was given the travel expenses from Hyderabad to Kazipet to the supervisor of the Nobat Khana and he sent him from Hyderabad to Kazipet and he was given the instruction to the estate administrator which is as follows.

“ That the supervisor was presented in my service and he was ashamed of his bad deed so I was forgiven his mistake in this matter. So you also forgive him and allow him to join on his duty. Otherwise, he is poor person having small children with him so they will become economically poor and will be suffered in this matter. Arrange the salary of Nobat Khana staff members from another fund.”

So after some days the supervisor was coming back to Kazipet from Hyderabad and he was allowed to join in his post as per order the custodian of the shrine of Kazipet and the staff members of the Nobat Khana was paid their salaries from the other fund by the administrator of the estate.

At the meeting about the discussion and explanation of the book of collection of the speeches of Hazrat Sheikh Abdul Quader Jilani is known as “*Malfuz Kabir*’ part second and about the sermon number 33 held on 23 of Jamad al Thani in the year 545 Hegira on Monday in which he said and its translation is as follows.

The work of the holy and brave persons is to spend for the cause of the comfort of the mankind. They are people who are known for the looting of the money and then they used to give this money to the needy persons. By the grace and favour of Allah, whatever they will get they will try to loot it and for the same amount they used to spend for the beggars and for the needy persons who will face financial problems in the life and also they repay the loans of the poor persons and they belong to the category of the kings group and they do not belong to the kings of this world but they belong to the kings of the other world.

His kind and favourable style of life is also same as per his saying in this matter. His personality and his qualities belong to praiseworthy which are found in the category of such pious persons which are mentioned in his sermon in the above meeting.

The Urs (the death anniversaries)

He was much interested in the arrangements of the Urs (the death anniversaries) so he was used to pay much attention and care in this matter. So for the reason he used to spend too much amount of the decoration and preparation of rice Biryani. In the annual days of cerebation he used to instruct for the preparation of 12 Pallas (3 Maund weight) preparation of Biryani as per requirements of in between 21 to 27th Safar month and so one day there will be preparation of 1.5 Maund or 2.5 Maund of Biryani.

The fine rice will be purchased such as Peshawari and Amratsari and other cooking items such as the saffron will be purchased of the best quality in much quantity and in this way

all cooking items in good quality and quantity will be purchased in this matter.

The method distribution of benediction

It will be served to all present persons, including the disciples as well as devotees available there and to the males in the drawing room and the ladies will be serving the benediction in the ladies section. Some time Biryani will be distributed after Fateha to some persons and some portion of it will send to the ladies section for serving there among the present ladies including disciples and devotees there and to the persons who will arrive from far away places will also be served the benediction to them.

At this big ceremony all the local officers of the Warangal district will be invited there and they will be served in the camp area.

The colouring of the big tomb

The colouring work of the big tomb and big door of the shrine building will be painted in the green colour and the arrangements of lighting were started during the period his custodianship of the shrine. In the beginning days some years the green colour was painted on the big tomb from the expenses of Mohammed Yaqub Saheb Jamadar.

The lighting arrangements

Its arrangements were done under the supervision of Mir Munwar Ali alias Saidu Miya Mansabdar but afterward the lighting and colouring arrangements were allotted to his son.

There were arrangements of lighting on the both side of the all ways it means on the tombs and in all compound area of the shrine building and from there to the road where it turn and

which goes to the village and on the four ways and from where to road which goes to railway station and for some distance only and also in the area of tomb of Hazrat Lala Miya and in the officers camp area, in all buildings in the shrine area, and on the shrine building and on all shops and on these ways both sides and there is kals (spire pinnacle) in between of the tomb on which light in glasses and light in colourful boxes will be provided there. This system was continued for many years and during that period in some special places as per requirement, there was arranged to fix big electric bulbs. On the tombs and on the door of the Nobat Khana (the place from where time is announced by the beat of a drum) there will be specially colourful lighting will be there with which there will be increased the beauty of the decoration of lighting in the shrine area and without any doubt the whole ground will become dazzling of light. With the introduction of electricity supply there is constant improvement of the decoration of lighting on the shrine building and around other places and roads and streets in the Qazipet village.

The method of sandal ceremony

During the days of the Urs (death anniversary) on 22nd Safar his father's sandal of Hazrat Syed Shah Sarwar Biyabani and which is known there as a small sandal and on 23rd Safar the lights are illuminated on the mausoleum and 26th Safar the sandal ceremony of Hazrat Syed Shah Afzal Biabani and which is known as big sandal and on 27th Safar, the Urs (death anniversary) ceremony is celebrated. These two sandal will be taken out from the residence of the Sheikh at the time of 11'o clock in the night time. Along with the procession of the sandal the Refai beggars and Milad groups with many kinds of music

parties and crafty person will show their items on the way and there will be a large number of disciples along with the procession of the sandal.

On every sandal ceremony a large number of disciples and devotee women gather at the residence of the Sheikh and used to attend in the preparatory work of sandal and malida (bread smashed in butter oil and sugar) and this method is still being continued there in Kazipet. The ladies who will present at the ceremony of the sandal will be provided benediction of the food before the departure of the sandal. As there will be a large number of ladies so for this reason there will stalls of women will be arranged in the courtyard and all kinds toys, bangles, fruits and tea, artificial jewellery stalls will be found there and there will be too much business of the above items as the courtyard is in a big area so the stall sellers will set up the stalls and do business during the whole the Urs period.

The process of the sandal ceremony

As per the old practice at the time of 11'o clock the Rifai beggars will reach the door of the Sheik's house and will call there and there music parties and the lighting arrangements will be ready for the Refai Fakirs (beggars) there and in the reply of the call of the above beggars all types of music parties will start their music with their instruments and it is reported that in the beginning day in the ladies section the tray of the sandal will be carried by his mother on her head and after this she will hand over it to the Sheikh of the times on his head.

When the sandal tray will be on the head of the spiritual mother's head, then the all women who presented their used to kiss her feet at that time and some of them will used to touch their head with the sandal tray. After this Sheikh will carry the

tray of the sandal on his head to some distance, then he will use to put the tray of the sandal on his younger brother Hazrat Shah Abdul Karim Saheb whom this translator was seeing him when he (translator) was in his younger age in the shrine area. In this way when the sandal process will come outside, then other disciples, devotees and other persons used to put the tray on their heads and carry it for some small distance and then give the chance to other people. On this occasion the officers of the Warnagal district and officers from other places used to carry the sandal tray on their heads.

The process of the sandal ceremony will be like that at the door of the Sheikh's residence there will be a one horse on which cover of the grave and behind him there will be a tray of sandal will be there on which a tent which will be available there and before the horse and there will be groups of beggars and all other music parties and crafty persons will be there. The Sheikh of time will be behind of the sandal tray along with his relatives, disciples, devotees and Mashaiq (learned persons) and large number people will be there along with the sandal procession.

The Sheikh will be in his red lungi (coloured sheet to cover the lower part of the body) of Mashaiq persons and wearing robe and he also used to wear turban on his head and he will use to hold his staff in his hand and on the way many devotees used to garland him and when there will be many garlands in his neck, then on the instruction of the Sheikh, Akbar Khan used to take out all garlands from his neck and he will used to hand over the same to some disciple. During his last days of his life period his health condition was not normal and there was prevailed weakness in him and so for this reason he was used to go behind of the sandal procession in the bullock cart and he was used to

get down at the door of shrine under the Nobat Khana (the place from where time is announced by beat of a drum) and from there the disciples will take him in their circle, and in this way he will proceed to the shrine building and after performing the sandal ceremony there then he will be used to join in the Sama (ecstasy) meeting and upon his arrival there the Sama will be started.

The method of sandal ceremony

In the sandal ceremony with the Sheikh and all his relatives and his disciple and all other persons used to participate in it and still this procedure is being followed in this ceremony.

The method of Sama (ecstasy) in the shrine building

During the period of the Urs (death anniversary) when the Sheikh will perform the sandal ceremony and he will use to join in the Sama meeting for a period of two hours and then he used to instruct to dismiss up to next day it means on the second day of the Urs. So the Sheikh came to the shrine at the time of the evening and the Sama will be started at that time and there will be discontinuation of it during the Maghrib (sunset) and Eisha (night prayer) prayer time. At the Sama meeting there will be changes of the parties of Qawaals (choristers) after some short time and in this way all Qawaal parties will be able to present their Qawaali (singing) in the Sama meeting and at that time of 3'O clock early morning this meeting will come to an end. During the

Sama meeting he will use to weep too much and in the Sama meeting the Sheikh use to give too much money to Qawaals and in this meeting there will be large numbers of persons will attend and as well as the superior officers, rich persons, Mashaiq used to be present in this meeting. There will be too much effect of the Sama meeting and for this reason there will be a condition of ecstasy which will prevail on the persons in the meeting. The author of the book '*Afzal al-Karamt*' was mentioned the details as follows.

“ During the Urs period in the Sama meeting his presence will be like the light of Allah which will be sent down there. As the author of the above book was a man of insight and most respectable pious person so he was used the word the light of Allah in his praise and which was in reality and his personality was found in the higher status and in greater dignity in the Sama meeting so which can be said this without any doubt in this matter.”

Due to a large number of the persons in the same meeting there will be presented of police personnels there and police officers will perform the duties there while standing there and control the large gathering.

The Urs and show of Mui Mubarak (Holy hair of the prophet)

In Kaizpet since the time of ancestors of Biyabani family members possess the relics of the prophet with them. It means holy hair's small branch is kept available in the small box scented with sandal and Abir (mixed powder of rose) which is available on the back side of the mausoleum of Hazrat Syed Shah Afzal Biabani and in the last room which is near with

Nobat Khana (the place from where time is announced by the beat of a drum) building. It is available in the north side wall on the shelf the small box of the holy hair of the prophet is kept secured there. So that room was becoming famous and well known with room of holy hair of the prophet and there always visitors have gone the room and use to kiss it there and reading of Fetaha is the practice of the visitors there. Some visitors used to garland the shelf of the holy hair of the prophet.

Every year as per the practice of their ancestors during his time also on 11th Rabil Awwal during the night time at 9'o or 10'o clock the sandal procession will start from his residence with great respect and honour and it will reach to the shrine building and then it will reach the room of Mui Mubarak (Holy hair of the prophet). In the sandal procession along with him his relatives, devotees and the large gathering of the people will be find there and after presentation of the sandal in the room then meeting of Sama will be held in which he was used to grace the occasion there and after one and half hour he used to listen the programme there then used to dismiss the meeting there and then he used to return back his residence in the village and on the next day it means on the 12th Rabil Awwal at the time of nine 'o clock morning he will used to come to the shrine building from his village residence along with his relatives and other persons. Then in the shrine he will visit the room of Mui Mubark and he used to take out the small box from the shelf and open the box and see the Mui Mubark first then afterward the general persons used to watch it there. After some time he will hand over the small box to some of his relatives and he will participate in the Sama meeting which will start upon his presence there. In that meeting he used to engage there for two hours and then he will use to leave from there to his residence.

After his leaving of the shrine building the show of Mui Mubarak will be continued till the Zuhar (late afternoon) prayer and after that its show will be stopped and the room will be closed and on that day there will be special an offering (Niayaz Sharif) will be arranged at the residence of the Sheikh.

After Zuahr (afternoon) prayer there will be the arrival of the women in the shrine building in the ladies area in which there will be prohibition of the men will be there and some volunteers will be busy in this work and see that there will be no entry of the men there. The ladies visit will be continued to till the Eisa (night) prayer and after this show of the relics will be stopped and Mui Mubarak will be kept on the shelf. This method of ziara (visit) of the Mui Mubarak is being continued till now in the shrine building.

His behaviour during the time of death anniversary

During the time of the Urs (death anniversary) many thousand persons used to pledge on his hand so for this reason he was used to busy in those days too much and he will not get any spare time. Also in those days the disciples and devotees used to offer their nazar and niaz (presents and offering). Some days Before the commencement of Urs the cleaning and decoration work will be started from the H.E.H the Niazam's government staff and officers and they will be camped there to install temporary sheds for the visitors and the daily cleaning work will done in the shrine areas. After the end of the Urs ceremony, he used to settle the cleaning charges as per the bills received to him from the departments concerned in this matter.

During this period, due to his representation in the Urs (death anniversary) days the passenger trains in between Kazipet

and Warangal railway station used to halt in front of the shrine and due to this reason there was great benefit was there to the passengers for coming and going from Kazipet shrine. Due to war period during his last period the trains halt system was discontinued, but there was new system was started of buses and taxies, horse driven carts which used to carry the visitors from station Kazipet, Mathwada, and Hanamakonda by collecting the fares for these trips. Also, due to this arrangement there was a great convenience, which was available to the lots of the visitors to Kazipet shrine and also to leave from there to Station Kazipet and other places.

The water taps and electric lights were fixed in the shrine building area in many places as per the requirements of the visitors. Also big cement, water tanks were constructed in the shrine area and due to this arrangement there was water supply was provided to the visitors all the time.

The water taps and electricity provided in the village and shrine areas where possible only due to his kind representation to the government of H.E.H the Nizam of Hyderabad. As per his instruction the Malavi Abdul Basit Khan the collector of Warangal was tried hard in this matter and sanctioned of water and electric supply and it was available in Kazipet village. So in the shrine area and other outside areas there are many taps and electric poles were fixed in many places as per requirement and many big water tanks have been constructed in Kazipet.

The duration of illness

He was feeling less nervous weakness and some time he was feeling pain in the waist and he was also feeling difficulty while sitting and standing in the meeting places. But he was used to take rarely the medicines in this matter. So some period of time was passed like that. Before his death for a period of ten years

due to wrong prescription of some doctor and due to not suitable medicine, there was difference was found in his nature and for this reason there were some indication of disease of paralysis, but due to immediate care, there was complete cure in this matter, and after this the treatment was continued and but there was remained the weakness and day by day depression was increased and after some period of time he was unable to walk so for this reason to visit the shrine building from the residence he was use to go there in the bullock cart. And slowly in the year 1362 Hegira his condition was becoming worse and due to the fever and headache and so for this reason it was difficult for him to sit and standing in the meetings. But in his such health condition he was used to perform all the ceremonies of the Urs (annual death anniversary) as per tradition which was coming in the family of Biabani but he was not participating in the sandal ceremony due to illness.

After the Urs ceremony, he was arrived at shrine building in the room of his son on 29th Safar in the year 1362 Hegira and after that the illness period was continued further so the doctors advised there should be available to him three persons to attend the work of health care of him in the room and there should not available more persons with him and he should not be allowed to talk with more persons. So his son was taken measures in this matter. For care and attention in the matter some disciples were given instruction to watch his room so that there should be no entry of many persons at the same to kiss the feet of the Sheikh of his time and there should be no loud and noisy in this matter. So for this matter complete care and attention was taken in this matter. But spite of this always many persons used to visit him along with their children and making pledges to him and also a

large number of people used to visit him and become his disciples.

Illness.

For the pledge of the small children as per his rules there was some insist from his side, but due to request and appeal, he used to make the children as his disciples and in this way all of them enter into the chain of Biabani. On these occasions it was seen many children insist to become his disciple in spite of the objection from their parents as per the instruction of the Sheikh but those children will enter in the chain due to their firm determination and insisting on this matter. Also the disciple in large number daily due to their fondness and affection used to visit him and kiss the feet of the Sheikh even after some objection and obstacle in this matter. In those persons there was too much competition and so for this reason there was some time quarrel among those disciples who were eager to visit the Sheikh first from others, so while to understand their fondness and affection, and there will be difficulties in this matter to allow to the visitors to see the Sheikh one by one.

He was used to like too much the treatment of Hakim Abudulla Khan of Hyderabad and always there was treatment of him. Since from the beginning of the illness, there was treatment of the above Hakim Saheb was available to him on the grand scale and in this way 8 months were passed away but there was no cure for him.

At last as per advise he was taken to Hyderabad in the month of Shawal in the year 1362 Hegira for the reason of the change of atmosphere. Along with from his family members and his son, his daughter and his wife was there with him in Hyderabad city and they were staying on the Kachiguga street in the bungalow of Mahbub Ali Khan who was officer Nizam's Armed

Forces. Along with him in Hyderabad some relatives, the disciples and some servants were also with him there.

In Hyderabad his treatment was done by Hakim Shuaib Allah Khan and this treatment was continued for a period of 2.5 months, but there was no cure available to him and for this reason daily his health condition was becoming worse and worse and gone decline in this matter and in this way the month of Zil Hajj came and he was ready to leave this world for his permanent resort in the other world.

Before two days he called his son in the room lonely for giving him the favours of the spiritualism and the secret of Marafat (knowledge of Allah) and knowledge of chest and he was given him total 18 advices and instructions concerning of Tariqat (mystic way) was awarded him and also he was given him a higher status in this matter.

After this he asked his daughter to go Kazipet for the preparation and arrangement of Eid al-Azha. He was used to like his daughter too much and but due to the changing situation and health condition she was un-willing to leave him in Hyderabad to go to Kazipet for this reason. As he told her that he will reach there on the occasion Eid at Kazipet so as per following the instruction of the father un-willingly she went to Kazipet and also his many disciples who were in the careless condition because they could not observe his critical condition in Hyderabad except few disciples many of them were given permission to leave Hyderabad upon their request for the Eid preparation in Kazipet.

The event of the death

It was heard that on the 8th Zil Hajj, he was desired to have a bath, but due to no permission of the doctors his son was objected in this matter. But in this matter, there may be

advisability is there so he was taken bath and the night was passed and on the morning of 9th Zil Hajj on Tuesday there were great sudden changes were found in his health condition, there so immediately his son in law Hazrat Abdu Ali, who was in Hyderabad was informed in this matter and who was coming there urgently to see him and also the nephew of his first wife Fazal Ali retired assistant of Nizams Forces also came there. These two persons were present at the head of a bed. At that time Mahboob Ali Khan, who was officer also presents in his service. Who said that from the morning till afternoon there was a condition of un-consensus was prevailed upon him. During this period when we will call him, then he used to open his eyes and says 'Yes' and used to watch us and after one minute used to close his eyes. We have watched at that time the colour of his eyes was red and eyes were becoming intoxicated and he was in the condition of amazement and he was in the engrossment and in attention toward Allah. In short, at that time of one o'clock in the afternoon on the 9th Zil Haj in the year 1362 Hegira on the Tuesday he left this eternal world while leaving all his disciples and devotees and his son. It is very sad that the sky was sent down upon us a strange and a irretrievable loss and difficulty to us.

Upon this event the news of his death was spread all over the places and so for this reason a large number of disciples and devotees and a great number of the people were informed in this matter by telephone and telegraph to Kaizpet and all other places in this matter. For informing Malavi Syed Khaja Fazl Hussain, who estate advisor was telephone call to Hanamakonda through Syed Fazal Hussain as he did not have a telephone connection in his house. With this information of this event

there was too much effect on the hearts of the disciples and the devotees of the Sheikh of his time.

As the fireball of your separation, causing effects on the souls
And your separation is burning hearts of young and old as well

How should we write details of this grief that the pen is broken
How to mention situation of the demise as the tongue is burning

As per his instruction his beloved daughter left for Hyderabad to Kazipet and his wife came out of the house reached the Kazipet Railways Station to go Hyderabad to see the Sheikh there and she was waiting there for the arrival of the train in Hyderabad but at that time Fazal Hussain was reached the railway station and he was informed her only that the Sheikh of time is coming to Kazipet and he was already leaving from Hyderabad so for this reason she should not proceed there. So she stopped to proceed from Hyderabad journey and she was coming back to her residence in the village. After that his son came to Kazipet along with the dead body of the Sheikh to his residence in the village and with him there were many persons came from Hyderabad.

The burial details

His dead body was brought to the Kazipet shrine from Hyderabad in a motor car and then it was taken to the residence building as per advise of all persons and his funeral bath was arranged at the same place where his grandfather Syed Shah Afzal Biabani was given the funeral bath.

After the funeral bath the dead body was kept from the sight of the disciples and devotees and it was waiting up to 2, o clock

afternoon on 10th Zil Hajj and on the same day he was buried at the time of the Aser (late afternoon) prayer.

His burial place was decided as per advise of the relatives and the persons who were present at that situation and as per the permission of his son and there was, decided for his burial on the foot side of his father Hazrat Syed Shah Sarwar Biabani as per the interpretation of one couplet which was said by him in the praise of his father as follows.

I left out hope, wish and every desire of the world
I have only hope with me that to die on your porch

So in the way it is clear in the selection of the burial place is done as per his indication of the resting place which is available in the above couplet and it was helped a lot in this matter.

As the above of the event of death of the Sheikh of time was happened during Eid of Zil Hajj but in spite of this festival a large number of disciples and devotees and general persons were present at the burial time along with their relatives.

The declaration of his successor

As a matter of fact, during his lifetime before this event he was declared his successor in the presence of pious and Mashaiq (learned persons) but as per the rules and regulation of spiritualism, his successor was declared at the time of the funeral bath in favour of his son Hazrat Syed Ziauddin Biabani and as per system of Tariqat (mystic) way the ceremony of successor was arranged after the third day of Fateha in which a

large number of Mashaiq, Fakirs (Darwesh), his relatives and brothers were present there.

It is known fact that most of his disciples were used to live in far away places so they were un-aware of this tragic event so for this reason some of them were attending the third day Fateha ceremony and others were present in the ceremony of 40th day and visited the holy grave of the Sufi master in Kazipet. By the radio and by telegraphy and in newspapers his death news sent to all places, but the disciples who were in the villages could not get the information on time and so for this reason there is grief still available in the hearts of them in this matter and also still it will remain till the day of judgement.

His sayings

1. The one who desires obedience and good deed so he should hear that the young who want to obtain good deed then they should keep dear the advises of older and wiser persons than his life.

He said the differences in the religion and their problems and in this matter he was writing one book lengthy in Persian language and its title is '*Alfaisala*' in which, while quoting the references of Shariah (Islamic) law and also other issues were discussed. So in this book all matters and issues of differences are solved and after seeing this book, then there will be no need of referring the other book will be there.

Regarding the printing of the above book on the request of the some disciples, he said that his above book is under completion and in this book he was added such chapters so for this reason this book will be kept under completion till the end of his life period.

His poetry book : His poetry book's manuscript was lost, but with the help of Allah it was found recently by his daughter and I hope that it will be published soon.

The food of Fateha (the opening chapter of Quran recited as prayers for the dead)

One day on the Islamic issues, he said on the following occasion the food is legal to eat by relatives, friends is rewarding.

Regarding Ghair Muqalidin (non-conformist) they keep difference in this matter. Some of the them not agree with this act and some of the above persons says it is legal in this respect only that the food should be given to the poor and Misakin (indigent) persons. But as per the law of the Shariat, the learned persons of from Sunnat Jamat (as people following prophets practice) have given their opinions in this matter that there is no difference of the rich and poor persons in this respect. So the instruction of the giving food and inviting all persons of the rich, poor and medium class on this occasion are same and equal and there is no discrimination in this matter.

Annual Fateha (the opening chapter of Quran recited as prayers for the dead)

In this matter he was said 15 years before his death that one woman who was his disciple and she was asked to him about Esal Thawab (for the conveying reward of virtuous deed) on the following occasions.

1. Fateha
2. Tenth day
3. 40th day
4. Annual death anniversary

For these acts he explained her the orders in this matter so she was satisfied in this respect.

Upon the above event when he was in Hyderabad and one person came to see me and asked about my address there. When he was come to know that I am Qazi of Waranagal district, then he told me that his mother in law is his disciple and she used to celebration the annual death anniversary of her late husband and on that occasion she used to observation Fateha so he was prohibited her in this matter, but she is not agree in this matter and she told him that her spiritual master was given permission in this matter and she said in this respect if he want to discuss then he should see him and as he is staying now a days in Hyderabad. So she was given his address to see you and so he came there to discuss in this matter. He said he was qualified from Deoband institution. You please explain me this issue in the light of sayings from the books of Sahah and satisfy him in this matter. He said that he was being inquired with him does he belongs to the person of knowledge and first tell me is there only dependency of saying of the prophet on the Sahah Sitta (the six famous Sunni collections of the prophet's traditions).? If it is so, then he will explain to him in this matter from Sahah Sitta books otherwise the field is very wide.?

He told him that there is no such thing so I have noted down the names of reliable books and given him the address of the Asfia Library, where those books are available and if he will not satisfy upon reading those books or if he will not find those books in Asifia Library then come to see him so that he can show him the references of those books which are available in his personal library and then he will be satisfied in this matter. He was promised to see within three days time, but after this event many days were passed away but he did not come to see

him. But once his mother in law was visiting Kazipet and she informed me that the objection of his son in law about Fateha and such related things were no more with him.

The following of the four Imams (the four leaders of the schools thought in Islamic religion)

As per discussion about following of four Imams and change of their religion was started and he said everybody should follow the religion of his ancestors. Here the religion referred as school of thought in the main Islamic religion. He said as per rules and regulations of the Sunnat Jamat the change of the religion is possible for that person before his attainment of adulthood and who due to his personal ability who claim objection in the Ijtead (interpretation of Islamic law) of the thought of the leader and point out objection as per the Islamic law and such objection will be confirmed by the other leaders then upon becoming major he can follow any leader one among the four of the leaders of religion as per his wish and desire and other than this without objection of legal law there is no permissibility of the change of the religion.

In this context, he said also that nobody can not attain such knowledge before his adult period and he is not able to make such objection in this matter. If suppose somebody will attain knowledge in this matter, then it is not possible for him to find any defect or objection against the four leaders or there will be any legal objection of Islam will not be possible in this matter.

However, from the importance of this issue, it should be understood that nobody is not empowered to change his ancestral religion as per chapter number four about the following the four Imams in which there is clarification on this matter is available in the magazine '*Eqad Wafatwa Ahle Sunnat Wa Jamat*' on the page 414o and there is too much explanation

and clarification is there in this matter and for which the Ulmea (scholars) of the nation are agreed in this matter.

In this discussion, he said now it is left about Sheikh Abdul Quader Jilani, who had his religion (school of thought) of Hanifia but he had followed the religion of Hazrat Imam Ahemd Hanbal which is described as special conditions in this matter. One night he was seen in the condition of revelation that Hazrat Imam Ahmed Hanbal was on the prayer mat in the Holy Harem of Makkah so the leader of all learned persons asked him and he told him in the morning prayer nobody is not there to perform his prayer on his prayer mat. Upon hearing this he said to him that he should not worry in this matter as he will perform the morning prayer on his prayer mat along with his disciples. From this discussion Hazrat Imam Ahmed Hanbal was pleased with him and prayed for him. So when the prayer time came then he was prayed morning prayer along with the disciples which were available at that time there as per the method of Hanbali, but his son Sheikh Syed Shah Abdul Wahab and Hazrat Syed Shah Abdul Razak both were not followed him in the morning prayer along with him and both of them performed their prayer as per their ancestor's religion and they did not change it.

In the change of religion (school of thought) of the great Sheikh of Baghdad there is special condition and dignity which is legal and permissible in this matter only for him and but it is not permissible and legal for the other persons.

The pledge

One day he said about the pledge whether is necessary to do it.? It is required then to whom it should be pledged.? This issue was presented with the Ulmea (scholars) of old and Sufi Masters and it was decided that it is necessary in this matter, but

it should be done by those persons who have their power on the tablet and if they want they can change the writing of the fate there about some person and can write new writing in favour of the person. In the support of his above saying the saying of Allah in the verse Raad 13:39 in the holy Quran as follows.

“Allah effect what He will, and established (what He will), and with Him is the source of the ordinance. (39) ”

In this connection Hazrat Shah Abdul Aziz Mohadit Dehlavi says as follows.

That who know about the tablet and to see its writings is referred to some pious persons of Allah and this saying have been referred by numerous chain of narrators of the holy persons in this matter.

So in the magazine ‘Eqad Wa Fatwad ahle Sunnat Wa Jamat’, Abu Sheikh in the episode Kitab Thawab mentioned the tradition of the prophet, which is reported by Hazrat Anas ‘Ad Duwa Yarad al Qaza’, its meaning and interpretation is as follows.

In the saying of prophet it is available that the prayer is the cause of evade of the fate. In this respect his saying is available that due to the prayer of the persons there will be such effect that Allah will remove the old writing of fate and re-write new writing there.

So the pledge should be done by such persons of great status of Sufism and dignity and not with others and as such, great persons were available in those days and so such practice was done in the past.

When the time of Ulmea (learned persons) and Sufi masters who came later and during that time such great persons which were not were not found then in that situation this issue or

matter was discussed by those persons that as during the present time as such persons of great value were no more so it should be continued the system for pledge or it should be continued.?

The present Ulmeas (scholars) and religious persons while considering the present situation of the time and they have given the opinion that the system of the pledge should not be discontinued and it is must in this matter. So if such persons of great status and dignity were not found, then search such persons who are available and they are holding Qiraq (saintly dress) of caliph with them. So in the case they can pledge on the hands of such caliphs who are successors of the spiritual masters of the their time and who had the power of the tablet by the grace Allah and it is legal and right action in this matter. In this matter it is noted that large numbers of the disciples and devotees who pledge with the caliphs of super masters or the pious persons who are the successor from their caliphs then in that case the responsibility of all disciples will be there and resting on those spiritual masters. It is clear in this matter that if the pledge is done with the caliphs and it is like doing the pledge with the spiritual master of the past only who have given the caliphate to them. Also the favour of spiritualism will be same and equal to them like the original or pioneer personality.

The instruction which was explained by him in the meeting, which was held on 12th Rajjab in the 545 Hijra on Friday at the morning time in the shrine building, he said, Hazrat Sheikh Abdul Quader Jilani, who was given reference of the saying of prophet that one who in the ignorance and who do worship of Allah and his trouble will be more than his reform. Unless there will be no follow of the book of Allah and the Sunnah (practice), then no person will not get success.

Some tradition which is known by the spiritual masters who have done research in this matter that one who is not having a spiritual master then his master will become Satan. So to follow such spiritual masters who follow the Quran and the Sunah and act upon them so then have good hope with them and learn knowledge from them and give more respect to them. Unless if one will not follow the book of Allah and the Sunnah as well as Arif (one having intimate knowledge of God) and Mashaiq (learned) persons, then he could not be successful.

The prophet said to correct first his soul and afterwards his householders and also he said there is no reward of charity to other persons if there are available his poor relatives.

In the collection book '*Malfuz Kabir*' volume two on page 149,150 it is available the verse from the holy Quran as follows. "Ennal lazina yaba bunaka ennama yuba eiyun allah yad allah fauq ediahem." And with reference of this verse Sheikh Abdul Quader Jilani said it is necessary for the pledge.

Fateha (the opening chapter of Quran recited as prayers for the dead).

On the discussion about the 3rd day Fateha, the tenth day Fateha, and 40th day Fateha and Eid Shaban month he said that in the light of verse and the sayings of the pious persons proved that upon the deceased Muslim and their souls after their burial they visit their house on the above occasions. Thursday Fateha, the tenth day Fateha, and 40th days Fateha and six months, after one year on the same date, on the Eid night of the Shaban month and on Eid al-Zuha visit their houses.

In the light of the above saying of the prophet it is proved that all the souls used to visit their houses so for this reason Esal

Thawab (for the conveying reward of virtuous deed) should be done in this matter.

As per the sayings of the prophet it is clear that the best method of Esal Thawab is to feed the people. So in the light of the above instruction ancient Ulmea and Ulama after they have agreed that fate on 3rd day, tenth day 40th day and annual death anniversary, on the Eid of Shaban, in the night of Eid al-Zuha to prepare the food and feed it to the relatives for the Eisal Thawab of the dead persons and for this reason this method was introduced for this purpose only which is good deed indeed.

One day on the occasion of tenth day and 40 day ceremony of the son in law of Fazal Rasul he was asked in this matter so he said in one saying of the prophet it is available that on the death 3rd day, tenth day, 20th day, 40th day and after the period of six months the souls used to visit the houses. In another saying of the prophet it is available that when the soul will visit then do Esal Thawab and best Esal Thawab is providing of the food to the persons.

So in the magazine '*Natija*' in which Ahemed Reza Khan wrote this saying in his book and at the time of above discussion the compiler of this book was present at the meeting place. Before this event some of our friends were wanting to know the clarification in this matter for their satisfaction in this respect. So one time we told him that we believe his saying by our heart, but on some occasion due to our conversation with Gahir Muqalidin (un-conforming) then at that time it is required to quote the orders of Shariah and Quranic verses in this matter. So for this reason the references from the Quranic verses and sayings of the prophet was asked with the Shiekh of the time in this matter and to note it down and give the references of the

book in which we can find the collection of all orders. Upon this request, he was given us the name of the book as follows.

The book's name is '*Natqaja Teja*' by Ahmed Reza Khan. In the above book Ahmed Reza Khan was collected all orders which are related with Esal Thawab of the third day, tenth day and 40th day and in this situation he said that you may not get this book in the present time because it was published a long time ago and it was already sold out. So we have searched that book but we could not find it in the bookshops. So one time we were present his service and told him that we could not find the book then he said that in his book '*Faisla*' he was added all the orders in the best logical way and when it will be published then you all persons will be satisfied so there is no matter of worry in this matter.

Upon his death, his book '*Faisla*' was not found and it was lost. But the magazine '*Azal Hidayat*' which was compiled and in which his saying were added and which are in conformity as per Islamic law and in the chapter Esal Thawab (for the conveying reward of virtuous deed) there are full details of orders and references are available in this book.

Once he was passing from village (Ghouseabad) Girla Wedu to Nain Pak (Marrikunta) in the bullock cart and I was also with him during this journey and when the bullock cart was reached near the village pavilion of Marrikunta village and there was available one tall pole of the flag. He watched it and inquired about that flag. So I told him on its flag which hosted on the ceremony of the Deshera festival of the Hindus. Upon this he said to remember this issue that in front of the Dashera flag the people used to slaughter goats and cocks there and used to eat its meat there in the villages. Even though at the time of slaughter the name of Allah was saying, but here in this act the

intention of the slaughter is being disordered, so for this reason this type of slaughtering of the meat of such animals is not legal and right to be used. He was instructed me to inform such persons who used to eat the meat of such slaughtered animals in the villages. So I have informed about the prohibition to all my relatives who used to get a chance of getting the meat in the villages.

In some villages Hindus in their fields at the time of the harvesting they slaughter cock and goat there and worship there. As per this tradition in the villages Muslim peasants used to slaughter the cocks and used to eat the meat in the fields. As per his instruction in this act also such disorder of intention is there so for this reason the meat of such slaughtered animals is also not legal and right. So the villagers should avoid such acts and such meats in this matter. So for this reason, in the magazine '*Afzal Hidayat*' in the issue of Ahel bah Baqir Allah, in which it is mentioned about such type of the slaughtering method as it is slaughtered in the name of other Allah.

At the time of Fateah to remove covers from its cauldrons there will be objection from some persons in this matter. In the olden days the people used to read Fateh while removing the covers from the cauldrons. So to know which is the best method in this matter. So he said in the general rules when the presents are given to somebody, then its covers are removed as per rule in the case of especially the respectable persons when the present is given then it is good to remove the cover of the presented item. So also at the time of Fateh prayer to remove the cover of the cauldron is good for getting the notice of the souls as well as to get the blessing of the reading of the Quranic verses which will be added in it. So for this reason the Ulema

(scholars) of the olden days has continued this practice since long time.

Saying number 8

Sometimes to fulfil to the vow and wish and consistency in this connection he said in the discussion about that pious person that after the pledge on the hand of pious persons the relation between the disciple and his master will become like a son and father in this matter. When there will be an increase of this relation, then there will be more favour in this matter. In the affairs of the both worlds there will be help available from the spiritual master. For any need of vow, wish and consistency to ask the help from the other pious personalities is not right except without a source of his spiritual master.

Saying number 9

Once he said during ten days of month of Muherram when there will be too much formality for the preparation of food, then there will such blessing and goodness will be there. There will such a good result that it is possible that Allah may grant such delicious food for this reason throughout the year in this matter.

Saying number 10

Following the pious persons

One day during a discussion of Islamic issues he was told that our Islamic Ulema (learned persons) who wrote about all issues on which the foundation of our religion is there and about their books and about those issues now a days the people of Ghair Muqaladin (un-conforming) are writing their books and adding the issues of differences in this matter so reading such books is not good and not right because due to this reason false beliefs can be created in the mind of the readers of those books.

If you want to take away safe your faith from the world, then you should follow it fully and in every matter and in every issue of the footsteps of your spiritual masters in this matter which will be good sources of the salvation.

The compiler of the book added in this book that since the beginning period, we have heard this and we are attached with the devotion of the shrine of the Biabani as per the above saying of the Sheikh it means we disciples were followed the belief and acts as per the instruction and advices of our spiritual masters in this matter. We have seen by our eyes that our spiritual master's in action and deeds in this matter and also seen that the spiritual master was given the instruction to the disciples to follow those acts. So in this matter for some time we were stopped in this matter or if there will be objection from other persons, then we will used to present in the service of the Sheikh and explain the details in this matter and get satisfactory clarification in the respect. Due to this all doubts from the mind will be removed for this reason and with the satisfaction we used to follow the straight pathway of Islam.

As due to the demise of the our spiritual master there is no such time of the benefits and comfort left in this matter. Then for our children what will be happening in this matter as they have not seen our master and their acts and his super deeds and also they did not hear their advice in this matter. So for this reason it is necessary in this matter that the advises and practices and their sayings should be collected and gathered for the guidance and protection of their right faith and practices. So for this reason one book '*Afzal al-Hidayat*' was prepared in which Quranic verses, references from saying to the prophets, advises of Uleams and Sufi masters for the settlement of Islamic issues and reading of this book is good reference book for the

followers of the Biabani chain of disciples so that they will be able to follow the path of their Sufi masters in this matter and also it is must for them as well as also it is good book for those what want to know generally the right faith so in this way it is great book for them which will help them in this matter and bring the good results.

The miracles of Hazrat Syed Shah Ghulam Afzal Biabani

1. Once Syed Zainal Abidin alias Pasha Miya's elder daughter was becoming seriously ill, so for this reason she was admitted in the Secunderabad General Hospital and she was in the hospital for many days for the treatment purpose there, but there was not effective and no cure at all and her health condition was becoming worse and worse in this matter. So for this reason the doctors discharged her from the hospital by saying that her disease is not enabled for them treatment in the hospital. Pasha Miya's son Syed Afzaluddin said " At that time the health condition of his sister was such critical, so for this reason from the hospital four persons came to the Railway Station Secunderabad while carrying the patient in the bed cover and boarded her in the train and on the train, she arrived Kazipet Railway Station and then she was brought to Kazipet and she was taken in her house situated in Garla wair and upon this they went into the service of the Sheikh and they all explained the patient's health condition. Upon hearing all details he said Pasha Miya, your daughter will be recovered from this serious illness so you should not worry in this matter. As a matter of fact the doctors of the world were disappointed in this matter, but we should keep hope of recovery of health from the spiritual doctors.

So for this reason my father was satisfied in this matter and as worry and trouble situation was over, but upon arrival in Kazipet but there were no signs of recovery were there. So for this reason my father used to visit the Sheikh of time two times daily and used to inform him the details of her health condition and requested him many times to see the patient in his house, but he used to make any excuse in this matter and for this reason my father began worry in this matter. By chance in those days in our neighbours house of Yaqub Saheb the Sheikh came there to take pledges from somebody there and at that time of his return from there my father and mother brought the patient in front of him. When he looked at the patient then he told Pasha Miya show the daughter to me.

He said he was made stubborn with my grandfather that unless the patient should not walk and come to see him then he will not see her. Upon this he put his hand of kindness on the patient and prayed for her health recovery and assured all of them in my house that patient will be in good condition soon. From that day the patient's health began recovery and in the short period of time she regained her lost health and after that girl was lived for many years.

2. In Kazipet the wife of Syed Quader Hussain was becoming seriously ill during the period of delivery and at that time they shifted from the shrine building to one rented house. His mother in law said after some days after the delivery his daughter's health condition was becoming worse and there were dangerous signs were prevailed upon her daughter. So for this reason apparently there were no signs of recovering were there and also there was a problem of respiration was there. So for this reason all of us were worried in this matter. So we want to inform the details of the illness of my daughter. Still without any

information he visited our house so I caught her feet and began weeping in this matter and requested him for the prayer for the health of my daughter. So he lifted me from the ground so I sat there and what I see that the colour of his face and eyes were becoming red and his condition was changed and he was looking upper side many times and he was saying Ilahi Ilahi (My God) and I was sitting in front of him and began weeping and the time of 10 minutes were passed in that condition and then he told me oh: mother do not weep. Go and inquire about your daughter's health and your daughter is now well, so there is no need to worry in this matter. As per his instruction I have asked his permission to leave from there to see my daughter and went in the room of the daughter and find that the patient's unconsciousness is over and there was no problem of respiratory system on her and when she me she began talking with me and she was explaining about her condition and within the three days of time her health condition was recovered and she was becoming normal.

3. Once I was coming from house to Hanmakonda and at that time there was fever for me. Upon arrival there father wrote a letter and informed me to come soon to the house as there is a dangerous situation is prevailing in the house. So I left the house to go to the office to get leave from there, then from there I wanted to go Kazipet Railway Station. So for this reason I left the village area and crossing the middle portion of a tank of Bala Samaderam by feet and at that time he was proceeding towards Hanmakond from Kazipet so when I saw him and told him all the details of the illness in the house and upon hearing all details he said do you want to go Kazipet shrine?

So I told him that when he will go to the office for leave permission, then the train time will be near so for this reason he

will not be able to visit Kazipet shrine. Upon this there was some conversation with him for some time and in which he said again allusively asked to visit Kazipet in this matter. So for this reason I told him that there is no time to visit the Kazipet shrine for him. After this again, there was discussion continued for some time and he asked me again that I have to go Kazipet shrine. So I was understood well in this matter the importance of visit of Kazipet shrine is there and so I told him whether to go Kaizpet then he told me yes, as the matter of the family members is very delicate, so you must visit Kazipet and request there for the help of householder and from there you can travel and go to your house. There will be help in this matter of the spiritual masters so there is no need to worry and problem. At that time I was taking his permission to leave from him and went to the office and get the leave permission and from there visited the shrine of Kaizpet as per his instruction and reach to the Railway Station of Kazipet and at that time the train was arriving on the platform and so I was boarded in the train and reached to the destination and visited my house and found that all conditions were good and the bad health condition was now recovered completely and now there was no problem in this matter.

My father told me on the day when the letter was posted the health condition was in the critical and worse and it was seems the last respiration was there and stomach was becoming flat and the respiration problem was too much and for this reason all village persons including all women, men and children were gathered in the house upon hearing the bad health condition. But in this condition due to the favour of the pious persons and suddenly there were signs of health recovery was there.

4. Karim Baig, who is working in C.I.D department in the Securerabad was stated that once his wife was pregnant and during the pregnancy period there she was used to have severe pain in her stomach and for this treatment many persons came to his house but there was a no benefit to her in this matter. During this period the Sheikh came to Hyderabad so I went in his service and explained the problems in details to him and he was heard the details and after this he came to my house and my wife was honoured to kissed his feet there and he was watched the health condition of the patient and he addressed to the baby, which was in her womb that she should not give trouble to her mother and she should not do like this which is not good thing and upon this he told me there will be baby girl will born in your family and which will be pure soul. So instruct your wife that she should not stay for a long time near odorous places and next time by the grace of Allah there will be no problem in this matter and there will be available the help of the holy persons in this matter and then he left from our house. It was heard that there was drain of odours was there in the house which his wife used to clean some time there. So as per his instruction she was taken care of, not standing for a long time there in odours place. When It was checked it was found in reality that whenever she used to clean the drain, then she will feel severe pain in her stomach and afterward she was stopped the cleaning of that drain there. The officer told that after this event and after the taking precaution measures till the delivery period she did not feel pain in her stomach and she was delivered a baby girl.

It is noted that whatever the holy persons of status want, it will happen due to the grace of Allah, but we feel here it is necessary that the request should be presented by us in such a way that

in which there will be the willingness of pious persons should be attached to it in this matter.

5. Mr. Akbar Ali Khan was stated that during long time he was in search of the perfect spiritual master and he was not having confidence in the Mashaiq (learned persons) of the present time and he was thinking on this issue for many times that what should be done in this matter. At last he started the recital of Ghousia.

So for this reason he was looking and desiring to become the disciple of the Sheikh of time and who should be holy personality in this matter at the present time and one who, having the position and status of Ghouse (one who redresses another's grievance) but so he should visit him and accept his pledge.

So once it was happened that one night he was seen in the dream and he and his brother Hazrat Mohiuddin Pasha were there and till that time I didn't know him and also not saw him and used to think that Hazrat Mohiuddin Pasha as the custodian of the Qazipet shrine. In short, in the dream I saw him and his brother Hazrat Mohiuddin Pasha Saheb were there and till that time I didn't know about him also did not see him before him and used to think as Hazrat Mohiuddin Pasha as custodian of Qazipet shrine. In short Hazrat Mohiuddin Pasha was pointed towards the Sheikh of time and he was saying to me that to become the disciple of the Sheikh so that he could fulfil his desires of his heart. When my eyes were opened, then I was began thinking about the personality which was shown by Hazrat Mohiuddin Pasha Saheb and where he is residing and in the learned person (Mashaiq) there is no such personality of dignity like that available so I continued my thinking in this matter.

After this event of the dream, there was a function which was held in my neighbour's house and in which I was also invited there and where I inquired and come to know that Qazipet Saheb of Warangal is coming there in that function and in that house somebody will go to become the disciple of that Sheikh from Warangal. So I asked is Hazrat Mohiuddin Pasha Saheb is custodian of Qazipet shrine is coming there in the function.? So that person told me no he is not, but his brother who is the custodian of the shrine of Qazipet is coming there and upon hearing this I was surprised at this matter and began waiting for him there to watch him personally. When he reached there and if find the same person which I was seen in the dream along with Hazrat Mohiuddin Pasha and in the same dress he was wearing there so for this reason I was pledged in the chain of Biabani.

6. Mir Roshan Ali, who was in military service who was a disciple of his father. Upon the death of his spiritual master Hazrat Syed Shah Sarwar Biabani he was in the service of the caretaker of the Qazipet shrine for some period of time and after that he left for Madina along with his wife and he was staying there for a period of 7 years. After that, as per some of his dreams he was left Madina and came to Hyderabad to visit the shrine of his spiritual master and to kiss the feet of his master's son along with wife. This event of the return journey is more important that Mir Saheb told when the train from Bombay departed then there came an idea into his mind that whether Bade Miya is staying in Qazipet Sharif or he is available in Hyderabad.If he is available in Hyderabad and if he go to Qazipet then it is not possible to honour the kissing of the feet of the Sheikh there. And if he is available in Hyderabad where will be his residence of stay there and how to get his address there.

When the train was stopped at the Railway Station of Viqarabad and I was seeing that Bade Miya was going from platform to one train bogie there so immediately I was getting down from the train bogie and kissed his feet there. He told me there that he is also travelling on the same train to Hyderabad and he is returning from his journey. Now a days he is staying at the house of late Nawab Afzal Khan Saheb collector. So you should get down at Nampally Railway Station and from there come to see me there along your wife and there will be detailed discussion will be held there. During this time the train was started so he left from there and I was coming back in my railway compartment. Upon getting down at Nampally Railway Station as per his instruction I reached to the bungalow of Nawab Afazl Khan Saheb in Kachiguda street and I was coming to know that Bade Miya is available inside of the house. With the persons who were present on the outside of the bungalow and I was inquiring when did Bade Miya came back from the railway station. Those persons told me that during this period he did not go outside of Hyderabad for the travelling purpose. So for this reason I was surprised in this matter so sat there and my wife went into the ladies section of the bungalow. After that I was honoured to kiss his feet there. After this he came outside, then I kissed the feet of the Sheikh and told the event of Viqarabad Railway Station so he was addressed to the people of the meeting that you all witness that I have not gone to visit another place or did not perform any journey so I do not know what Mir Saheb think in his imagination in this matter.

Mr. Karim Baig Saheb officer in C.I.D. Police said that he was present in his service and he was sought permission to leave for his house from him before the arrival of Mir Saheb there. So the Sheikh told me that to come as early as possible as one of his

guest is coming there after covering long distance of the journey. I went to my house and performed some work there and come back in his service soon. Upon my arrival there Mir Saheb came there along with his wife and Mir Saheb kissed his feet and told him about the event of the Viqarabad Railway Station. This event is heard and was seen by him. After this event, then Mir Saheb and his wife visited Kazipet and they were staying there for some days there and then they left Kaizpet and reached back to Madina city.

7. Mr. Akbar Ali Khan, who is his disciple and after the death of Akbar Khan, who was used to live in his service and he was given the work of writing Tawiz (charm). Khan said that once during Hyderabad stay he came out from the residence at the time of 9.00 clock night time against of his habit and he was asked from him Tawiz of heart disease so I have given him Tawiz and which he hold in his thumb and finger for some time and with these fingers, he was used for the snuff and I feel that the Tawaz which I was given to him was still in his fingers and not kept somewhere and he is using snuff so I have doubts in this matter that Tawiz vanished from there. So I have checked it again carefully, but could not find that Tawiz there and but did not dare in this matter to ask in this matter so I was silent.

After some days of the this event one letter was received by post from a lady from Nirmal village who was his disciples and in the letter she stated that she is suffering from the palpitation of the heart disease in this matter and she cures well there, but there is no benefit available to her complaint. So please kindly send one Tawiz in this matter so that there will be cure to regain back her health condition well and this is her firm belief in this matter. Perhaps some of her opposite persons have done magic on her so on such and such date she found one Tawiz under

her pillow in her bed. Upon reading this letter he was given me that letter and asked me to write the reply. The date of Tawiz finds in the pillow and the date of Tawiz which was lost from his fingers was same, so I came to know the details of this event. So I asked him Malik is that same Tawzi, which found under the pillow and he said 'Yes.' Upon this I told him I would write her that the charm (Tawiz) which was found under the pillow is not magic Tawiz, but it belongs to Malik Saheb so she should wear on her neck so that there will complain of heart disease will be over by the grace of Allah. Upon hearing this he told me to write the same details to her. So reply was sent back to the disciple in Nirmal. After some days the information was received that, due to the act as per instructions sent in the letter the disciple lady in Nirmal was recovered well from heart disease problems.

8. I have inquired with Mr Akbar Ali Khan that he was used to be present with the Sheikh day and night and did have ever seen Jinns in his service or not.?. He said during night time he could find them and he said the details of one event in this matter that one day one person of high height in a white turban and robe on his body and wearing lungi (sheet to cover the lower part of the body) and his hairs were in long size like fakirs (beggars) used to come into his service for some days and he was used to press his legs which he was seen by him.

One day he was sitting under Nobat Khana (the place from where time is announced by the beat of a drum) in the shrine building and he was coming there at the time of a (late afternoon) prayer as per his daily routine, then I honoured to kiss his feet and he was sitting on the throne under a tamarind tree and he asked me Khan Saheb have you seen somebody here who came here. Before his coming one person came there and he

went towards shrine building and about him I have mentioned in the above paragraph. Upon his inquiry I told him Malik that Shah Saheb who used to come into your present, sometimes, just now he came here and he went towards the shrine area. Upon hearing this he told is that the person is Shah Sahib?. I told him that I am thinking him as Shah Saheb. Upon hearing this he told me ok then see him where he is and call him. So I went to see in the tombs area and in the mosque, but I could not find him there and I came back in his service and told him that Malik he is not there. Still, I was told about him, he was appearing behind me and present in his service and engage in conversation with him and from where I went to attend some work. But there was came thought into my mind many times is that the person is Shah Saheb and why such sentence of inquiry he told me. In those days one night he was resting in the mosque and went into his service and want to request something with him and during this time I went outside of the mosque area and return back from there in his service and I have seen that Shah Saheb was pressing his leg there but I have not seen him coming there and I do not know how he was reached there.? So I am surprised in this matter and there came a thought soon in my mind he is not a human being but he is a Jinn and for this reason he was saying the sentence of inquiry to me. In short, I was in his service for some time and left from there and again came there and I found that person was there sitting at the foot side and who was pressing his leg there. So at that time one time he was seen one Jinn who doing his service.

9. It was heard that he had one adopted boy was there and his name was Fayaz and once who was becoming seriously ill and his health condition was becoming critical and he was sitting and busy in his special room with conversation with his some of

his relative there. At that time his wife was entered into the room and she was informed the illness of Fayaz and she was began weeping and worried in this matter. So he stopped his conversation and he was given his handkerchief to her and he said why she is so much worried in this matter. Take the handkerchief and spread on him. So she was left from the room and was spread the handkerchief on him and he said that after some time the health condition of Fayaz was improved and he was attained complete health.

10. It was heard that on the occasion of some function he went to Hyderabad and he was staying in the villa of late Nawab Nusrat Jung along with family members there, including his mother, brothers and in short all his family members were there with him. He was staying in the upper floor area and all women were staying in the ground area. It was known that in that villa there was occupation of Jinns was there. Till his stay in the villa there was no effect was there for anybody so it was felt that there is an occupation of jinns there. But whenever he used to be outside, then there will used to happen strange events there in the villa. It was seen in some rooms the things are used to be shifting automatically there. Some time the thing of one room will be found in another room or in the hall and the things of the hall were found in some other place without shifting by anybody and without any human action the sound of the plates and sometime from the upper floor in the shape of the relatives, somebody is coming down to the ground floor and calling some of the relatives there but that relative who will arrive there is residing some other place. In the beginning three days there were such events of deceive have been happening and after that all members of the family were able to know these types of treatment by the Jinns in the villa.

His younger brother Hazrat Ahmed Pasha Miya said that till the stay of his elder brother in the villa no uncivilized act of will be done by the Jinns there and upon his departure from there then such big disturbances will be commenced there. The except of the following acts there were no acts of harm or damage have not been used to be done to the dwellers of the villa by the grace of Allah there.

1. The movements of things
2. The shifting of the things from place to another
3. For calling somebody in the shape of other persons

Once he was told that he was staying with his family members in the villa of Nawab Nusrat Jung Bahadur and where the Jinns were occupied the villa there and he was staying on the first floor because it was their special place of stay of Jinns. He stayed there for many days. During my stay in the villa they used to go out of the villa. At last the situation became such that when the visitors who used to come to see him if he will be alone, then the Jinn in the shape of human beings used to meet him and ask where is going there.?.If he will reply that he is going to see Qazi Saheb then that person with much humility and sincerity used to tell him, please tell his respect to Bid Miya and request him with humility that due to his stay there he is facing great difficulty there so be kind in this matter and to shift another place for which he should be obliged in this matter. When the visitor will ask his name, then he will say what do you do with the name you only pass his request in his service. You only tell the Sheikh that on the way he was met one person who made his request, which is explained as above for which he will know well in this matter and he also know me well.

In this discussion, he said that due to such many requests I was able to understand that the poor fellows is afraid of me and

also he is undergoing difficulties and problems there due to my stay at the villa. So for this reason I was shifted to another place from the villa of the Nusrat Jung Bahadur.

11. One day in the day time he was sitting on the throne under the building of Nobat Khana (the place from where time is announced by the beat of a drum) and I was present in his kind service there. At that time he said one day he was sitting on this throne in the daytime one Hindu person who belongs to the Brahman caste came there from Hyderabad along with one woman who was wearing green cloth shawl on her head. That man took the woman in the repository of the drinking water area and came back to see me there and he was asked where Qazi Saheb of Warangal is residing.? So he told him that he is Qazi of Warangal and what he want to say in this matter. So tell I am present here. He met me with great respect and said there are effects of evil spirits on her wife and he was, went in this matter with many places for this problem but this difficulty was not over. So due to this problem, he is very upset and worry in this matter. At least I find your address from my friend in Hyderabad so I came here along with his wife in his service. Still the conversation was not over then that woman by removing her veil from her face and while loose hairs with boldness and immodesty came before me and she touched my feet with respect and she said Saheb, you do not know me and I am a disciple of your father and she is residing in such and such street in Hyderabad and my name is such and such. Upon hearing this I told her that it may be like that, but I could not remember you. In this conversation she said that she was memorized some verses from the holy Quran and if you give permission then she will recite. Upon my permission she recited two verses in the best form of eloquence. So I have asked her

husband, whether his wife knows Arabic language. Then he told me while folding his hands that let leave Arabic, which is big thing she even did not Urdu language. So for this reason I was surprised for her acts and what is this puzzle in this matter and could not able to know this matter.

Then he was addressed with Jinn which was occupation of that woman that as per your saying and reciting of the Quran it was seen that you are faithful and as per the order of Islamic religion this act for women is not legal and right. So occupation on the women of another nation and giving her trouble and problem and cause her difficulty which is not right. So it requires from you that to keep away from this un-civilized act and leave the occupation from this miserable woman immediately. Upon hearing this that woman left from that place and she said you're saying is right and she is going as per his order and while touching my feet and she promised that she will not come again. I told that man to hold his wife as she is falling down there. Upon going some distance from there she began falling down there in the un-conscious on the floor. So his husband holds her and was taking her on the throne on the repository of the drinking water where she was laid down there. After some time she came back in her normal condition and she was covered her face shawl and came to see along with husband with too much modesty and grace and she touched my feet and she left for me and his husband also taken my leave permission and left Kazipet with much happiness and joy.

After some days that Hindu person came Kazipet from Hyderabad and met me and he was told that now there is no effect of that evil spirit on his wife. Upon hearing all these events the compiler of this book asked the Sheikh, is that woman is a disciple of Hazrat Syed Afzal Biabani and she

belongs to a resident of that street.? So he said “No, it is not right.” As no human being of a Muslim man or women’s souls like Satan and Jinns could not occupy anybody. But the Satans who will give the name the persons of weak faith who are dead and cause trouble them in this matter. Some time the Jinns used to deceive them by saying the name great holy persons and occupy the body of the person and make sad them in this matter

So for an example, he was told one event which took during the time of his grandfather that there was some evil spirit on one boy and his parents and took that boy and also all their other children arrived in his presence for the treatment of that boy. So he asked them to stay in the drawing room. Some days passed when there were in the drawing room and one day when he was arrived at his residence from outside and at that time the evil spirit arrived on the boy and took the boy while hanging and upon seeing this the parents and other members of the family began crying in loud noise and they requested his help in this matter.

At that time there was one big well was there in front of the drawing room and during this period the evil spirit took the boy and stood him on the side of the well so he was arrived immediately from the drawing room and went near that boy and asked him “ Brother who are and why you are causing trouble to the boy.? That evil spirit told he is Shah Bu Ali Qalander so the parents of the boy told Saheb if he is Bu Ali Qalander then our boy is sacrificed for him. Then he said his statement is not true and this Jinn is deceiving and while saying this he said see it and be careful in this matter that you should not come again on the boy. Upon hearing this he was promised that he will not come again for the boy and he went away from there.

12. Khan said after two weeks upon happening of the above event I went to Nusrat Jung Bhadur's villa to kiss the feet of the Sheikh there and after this Sheikh Dedar resident of Nampally came there who was 90 years old at that time and upon seeing him the Sheikh was smiling and for this reason the persons in the meeting were surprised in this matter. I was seen that there were tears of the flood was coming from his eyes and at that time he went into the ladies section of his house and Sheikh Dedar also went to bazaar from there to purchase items required like flowers and other things at the time of pledging and he was coming back there. Upon coming back to the meeting place Sheikh Dedar requested him to pledge on his hand. Then he said he is pious person and his face is with grace and his invocation and recital is seems as well and he is Malavi (Muslim priest) person and do you have devoted to him and upon this he was kissing his feet and in this way he showed his devotion in this matter then the process of pledging was completed there.

Sheikh Deedar after becoming a disciple again, he kissed his feet and he began his life details as follows that he was having faith in his father, but he was dying then he was beginning thinking that Hazrat Bade Miya is only learned person and Malavi so it is better to search Sufi master so with this thought and idea I was travelling all over Indian shrines like Kalair Sharif, Multan and Ajmaire. But he could not find any sign from any shrine. When he arrived in Ajmare he thought that if there will be sign received from there, then he will pledge with the custodian of the shrine of Khaja Saheb of Ajmaire. With firm determination I began recital in this matter. After three days I have seen a dream in which a person in veil came there and he addressed to me if you want the perfect spiritual master then

telling me in the beginning on whom you have faith in this matter. So I told him on Hazrat Syed Sarwar Biabani and he asked now what happened in this matter.? I told him he was already leaving the world. Upon hearing this he said you do not know Syed Shah Ghulam Afzal Biabani who is the son of Sarwar Saheb and there is no big spiritual master than him? If you want to fulfil your desire and wish then do not go anywhere and go in his place and become his disciple there. Upon hearing I was become in the condition of be struck with consternation.

Upon hearing this event, he said that he is a useless person and it is the exaltation of Khaja Saheb of Ajmari.

13. Khan Saheb said at the time when there was a hotel of Kale Khan in the building which was very fine beautiful and more valuable building, but its upper portion used to keep always empty due to the effect of evil spirits there in that area. And for this reason no tenants were available for that portion and it was kept always locked in the building. Kale Khan was desiring that Sheikh should come there and stay there once so the there will be an eviction of evil spirits from there. So he sent his request through Syed Hashim in the matter so for this reason the Sheikh Saheb promised him that in his next visit to Hyderabad and he will stay in that building. By saying this he was left to Kazipet and after some time he came to Hyderabad on his visit there. One day in the evening time I was there with Khaja Moinuddin advocate and he came in horse cart there and when he look at me so he was much happier in this matter and he told Khan Saheb is following his legal cases in his absence in the same way like in his presence. After staying there for some time he left from there and he asked me to accompany with him. So we have reached in the horse cart at the hotel of Kale Khan and we both have reached on the first floor and which was

locked at that time and he was given the key to me and asked me to un-lock the upper floor area and go to the hotel and have drunk tea there and when he will call to me then I should come there. So this servant told him in this house Malik it is not good to enter into it so I said that I will accompany with him there. He smiled and prohibit me second time, but I didn't agree with him in this matter. So he was saying "Yes" to go there and watch the show there. He knocked at the room and he entered into it so I also followed behind him there. Upon entering inside there came one old person with white hairs on his head and his beard and hairs of the eyebrows were white and he was wearing a long shirt came before him and paid respect while folding head and he said Salam Kazi Saheb and he was replied, and he said to him that he was asked before him to leave this portion and go to the last portion of the building but still you did not go there. He said while folding his head that he was shifted there as per his orders, but this time he came there only to kiss his feet there. Upon hearing this he was silent in this matter. That Jinn kissed his feet and went away from there. On his return, he told him that some of his relatives are coming into this building so do not appear before them. He said "Yes" and he went away from there. After this I kissed his feet and asked him who was that? He said have you afraid in this matter. I told him the small hairs of the body are standing and there was horror on my face, but there was no much fear was felt in this matter.

When there will be fear on me then I was used to hide at the back side of him. He smiled and said you are having a strong will and he said that person was the leader of the Jinns and he is living in this building for many years. At that time there was came the thought into his mind that how many Jinns are his disciples.? And I said Malik you always say that if anybody see

any Jinn then he should recite the name of Sheikh Abdul Quader Jilani then Jinn will be running away from there. But I came to know that by calling your name the difficulty will be over. Then this servant told him how many such Jinns you have met and perhaps the Jinns also become the disciples of pious persons. He said that “ Yes”, many Jinns were disciples of his father and grandfather.” Upon this he said to me Khan Saheb, you are a wise person and in habit of too much searching in these matters. But be careful in this matter and do not inform this event to anybody. So till his life I never disclosed this event to anybody.

14. Mr Jani Miya (Azim Yar Khan) said I was used to take leave of three months from my office so that I should be in the company of the Sheikh. So once Qazi Saheb came to Hyderabad from Qaizpet and I came to see him from my house from Bolaram and 15 days passed, but I could not visit my house in Bolaram from Hyderabad. So Kazi Saheb told me Khan Saheb to go to your house as long period passed for not visiting your house. So go there and come back here after staying for three days. Upon this also three days passed, but I could not go to my house. As there was hesitant of mind to leave the holy company of Kazi Saheb. One day he was called me to say today you must go to your house and I know that there was feeling with you that you do not want to leave him, but there is a responsibility of the house is there. So you must leave just now. As per his instruction I left Hyderabad at four o clock evening time and reached to Bolaram. Upon reaching I was seeing that my wife is on the bed and all members of my family were in condition of worry and trouble there. So I was also worried in this matter. My maternal grandfather who had a very harsh nature, so he told me to see this gentleman is now coming here at that time when his wife is near at her death. I went urgently near the patient and

find that her body and hand and feet were very cold like ice so at that time I recited the couplet of Kazi Saheb in the Persian language.

The Maghrib (sunset) prayer time was started so in that worry condition I left my house to go Hyderabad. So my maternal grandfather and other all relatives were upset and angry with me in this matter, and they have prohibited me in this matter and given instruction me that I should not to leave the house in such a critical time of my wife's health condition. Somebody said me insane and somebody said him haughty, but I didn't hear anybody's advice in this matter and reached Hyderabad at 8, o'clock in the service of Kazi Saheb there. Khan said on my master there should be sacrifice of the such many wives and at that time he was eating there. Upon receiving the information about my coming back, he kindly called me inside of the house there and upon reaching in his presence I kissed his feet, then at that time he was repeating the Persian couplet which I was recited at that time of the watching critical condition of my wife near her bed. And he said the request in that couplet which you have made at the bedside of your wife was accepted. Due to the grace of Allah you have proved your firmness in this matter. The people of the world used to pass such remarks. So come and with having food with us. I will give you one thing so give it to your wife and upon used of that thing she will be so hot like she is so cold now. As per his instruction I have eaten food with him there. Upon this he was told to bring his pen case and he was kindly given my three packets from it and asked me not to open it and see it. First packet should be given without water to your wife and the other packet to be given after two hours and in the same way third packet. It should be careful in this matter that if there will be relief with the first packet in this matter, then bring

back the remaining two packets safely to him or keep with him. At that time it was time of 9'o clock so I have to go Bolaram urgently there and find one visitor from Bolarm who came there to see Kazi Saheb and he was returning back to his place so I was accompanied with him there up to Securderabad and from there I went to Bolarm in the bus and was entered in the house and find the house was full with many persons who were sitting there in happy and joyful mode and the patient was sitting on her bed in perfect healthy condition and she was telling others not to say him any bad things to her husband because due to his presence in the service of Kazi Saheb is cause of his life so she is healthy for this reason. All people looked at me. I immediately was given one packet to her to use it and check her body temperature and found which was normal and it was one point more. I kept another two packets with me.

After this the patient told me one hour before she was in worse condition of health and in that worried condition what I see that our spiritual master was came to see her there and he said “ Oh my mother sits there and what you have eats and given trouble to our Jani Miya in this matter. You are patient upon your delivery and you have eaten curd on the new plate which was made of the earth and in this way you have caused for the reason of your worse health condition. I was waking up from the dream and all my trouble was over at that time. She said she made her mistake in this matter of eating the curd which was given by her relative after the delivery period.

After this there was much health improvement of my wife so I went back in the service of Kazi Saheb along with two packets and asked him that he want to eat one packet as a benediction so permission may be given in this matter. He told me that there is

no need for you, but if you want, then you can use one packet and found that it was oudi (aloeswood).

15. Khan Saheb said my uncle Tamizuddin and some other person came to Hyderabad after taking leave after the world war of 1917. At that time my uncle was not seen Qazi Saheb or he ever went to Kazipet.

So upon his return from the war he told me in next Thursday he and another six persons will visit Kazipet and see Qazi Saheb there and will be honoured by kissing of his feet there. So you should be there with us and introduce all of us because we all not yet visited Kazipet or kissed the feet of the Kazi (judge) Saheb.

So as per our program on Thursday all of us arrived at Kazipet and visited the house of Kazi Saheb there. At that time Kazi Saheb was present in the drawing room and all of us kissed the feet of the Kazi Saheb there. At that time he was addressed with those persons and asked by them the details of war. My uncle was standing and began weeping loudly and he was falling at the feet of Kazi Saheb and he said there Malik what you ask the details of the war and it was seen by my eyes that in the war field in between the enemy and our army we have seen you there three times and at that time you were by the sign of your hand giving consoling to us there.

After this statement one person among those six said Malik in the world war of 1914 one day there was a dangerous attack from the enemy side and at that time also we have seen you there along with three other holy persons in the battlefield who were wearing veils on the their faces and all of you were walking before our army. At that time there was the use of the machine guns from the enemy side and there was a rain of bullets were there and my Hindu Jat tribe soldiers were dead

there. The squadrons of the Muslim were before the firing of the enemy, but at that time we have seen that all of you were passing before our army and due to this all squadrons were safe and secure in the war and the soldiers who were in our behind were killed there. Upon this event attack in the world war 1914 was suspended there.

Upon hearing all the above events he did not say anything in this matter and he went into his house and came back from there and he said that all of us should have dinner with him at his residence after Maghrib (sunset) prayer.

16. Khan Saheb said the event of the his dumb boy who was began talking. That's three days before the birth of his third child, he was seen in his dream in which it was said that his third son will be born so name him as Sarwar Ali Khan and the boy was born and he was named as Sarwar Ali Khan and he was become five years old, but he was not able to talk and hear and which is a sign of dumbness. Once Qazi Saheb was in the travellers lodge in Nampally so I went there to see him along with the boy and he saw the boy and said the boy is good. So I said to him Malik this is the same boy and before his birth you have given me instruction to name him as Sarwar Ali Khan. So he was happy too much upon hearing this. Then I told him this boy is dumb. He opened his mouth and saw it and pinched at the side of the ear, but the boy could not feel it. He was addressed to the boy, but he could not reply him in this matter. During this time somebody came there and presented him the sweet packet in his service. He was taken one sweet piece luscious, juicy ball (Gulab jaman) from the packet and eat half of it and given another half to the boy for eating. Upon this event the boy stood and said after fifteen minutes "Assalam Alaikum oh: grand spiritual master." This is first sentence which the boy said upon

his birth. Upon hearing this Qazi Saheb kissed the boy and give him two Rupees and said by the grace of Allah the boy will talk too much.

17. The said Khan Saheb said Haji Mohamed Ibrahim Choudhary residence of Bolarm said in Bolaram bazaar one Tolan Saheb butcher of goats was too much drinker of wines and he was found 24 hours in the intoxication of the wine. When he was become disciple of Qazi Saheb then he left wine drinking so for this reason all people of the bazaar were surprised in this matter as he was an old drinker of wine since long time to leave this old habit immediately was a matter of great surprise for them. After this Tolan Saheb was becoming seriously ill and it was his last illness. So Mohamed Ibrahim said one day he went to see him in this house and it was his last time, so he asked him to think about the spiritual master so upon hearing this he was laughing in this matter and in his last time he said what is the situation of thinking of him and at this time he is standing near him beside of his bed and he was called his household members and he said why all of you are careless in this matter as the spiritual master was coming there and why all of you don't kiss his feet there and who is present near of his bed. So provide carpet and so that he can sit there and while saying this he left from this world.

18. Mr. Azim Yar Khan said that he was used to visit him on Sunday holiday in the service of his kind favour. In this matter one day when I come to know that Kazi Saheb in Kazipet so I boarded in the Warangal train in the Saturday evening and reach to the Kazipet Railway Station and there my uncle was working as a head constable in Railway Police there and one classmate was working there as Station master. That night was cloudy and it was a very dark night. Both of them asked me to

stay in the railway station as that night was dark and cloudy and also for five days in between Warangal and Kazipet railway station one wild bear is hurting the travellers in the middle of the jungle. So it is good that you should stay at the railway station there and do not go to a Kazipet shrine in the dark and cloudy night, but I have not agreed in this matter and both of them have insisted to me in this matter to postpone my night journey to Kazipet.

I have went towards the Kazipet shrine from the railway station of Kazipet. By the chance during this journey after leaving my house and in my mind, there was coming an idea that his grandfather, Hazrat Syed Shah Afzal Biabani once was helped one of his disciples to reach Hyderabad from Kazipet in a number of the seconds. He belongs to his sons, but not doing such favour to us as we always used to spend our money and time to present in his service. Such types of ideas and doubt were roaming in the mind.

In short upon obtaining leave of the permission from uncle and the station master I was left railway station and started toward the Kazipet village along with the railway track and crossed the railway signal and was seen one bear was appearing there from the plants and making voices and he was started towards me and I thought he will go another side, but he was coming towards me and at last he came in front of me and from the distance of four feet he was started growling and he was started preparing to jump on me so at that time I could not understand what to do there in that situation. As I was bringing some special fine sweet for the spiritual master which I put on my chest and in that worried condition I told by tongue the worlds of Illah Ya Murshid and then my two eyes were closed there. After this I was becoming un-conscious and did not know

where the bear was gone and what was happening there and there was a strange condition struck with consternation was prevailed upon me for some time and when my eyes opened then I saw that I was standing at the railway gate near the Kazipet shrine. In this way I was entered in the compound of the shrine building and visited all tombs of Sufi masters there.

In those days his son Hazrat Biabani was staying in the shed at the back side of the big shrine and along with him Ghouseuddin Anwari who was there who is working in the Land Records Department. Biabani Saheb was called and he said brother Jani I am here and so you come there. Upon hearing his voice I went to see him there. Upon seeing me he said you are brave like a tiger and courageous person so you did, you afraid in this matter so I put my head on the feet and at that time heart was beating quickly and he consoled me and asked what was happening on the way. So I told him the complete event of the night. So he asked Anwari Saheb immediately to give tea to me. Anwari Saheb brought a teacup to me and he said brother Jani before half an hour of your arrival there Biabani Saheb told me to put water on the stove for three cups there. So I told him as we are two people are there so there is no need of another cup. Then he said it is hoped that brother Jani may come there. So he told him the night is very dark and it is cloudy has been there since the daytime so how he will arrive there untimely in the bad weather condition. So he told me no, today is the evening of Sunday and he is an employee of English company government where there is holiday on Sunday so he may come there tonight. So as per instruction of Biabani Saheb I prepared tea for you there. Upon drinking tea I was taken permission from Miya Saheb and went to the village side and at that time of 2'O clock and at that time

there was nobody there so I began thinking how to inform Kazi Saheb about my arrival there. At last when I reached the door of the ladies' entrance, then he was asked from inside of his room and he said is Jani Miya there? Then I said slave is present here. So he immediately came out of his room so I put my head on his feet. He consoled me before my explaining of the details of the event and he said Khan Saheb did you afraid in this matter as you are army man and courageous and brave man so not fear in this matter. Then I told him the details of the event. So he praised for me and told me some stories of help of the pious persons and he told the event which happened with me and in which there was the help of his grandfather and asked me to go shrine compound to sleep in the room of Biabani Saheb and then he went back in his room.

I thought about the help of his grandfather who helped and taken somebody from Kaizpet in Hyderabad within some seconds and in the same way in reality he takes me from the railway signal to shrine building within seconds and saved for me from the attack of the bear.

The event which happened as per the thinking of Azim Yar Khan was added in the book '*Afzal Karamat*' in its second edition on the page number 55 in the miracle number 30 in which its the details are available that Hazrat Syed Shah Afzal Biabani who taken his disciple Mir Rahmat Ali to Alwal from Qazipet and this miracle is available in the poetry book '*Madh Biabani*' on its page No. 101-105.

19. Mr. Abdul Ghafur said once he was receiving letters from Razaq Shah in which he wrote that now a day he is in the Puna region in the measuring the plots of the lands and working in the private company and the work here is very difficult but the

salary is very little. So for this reason he is facing many difficulties and problems in this matter. So put my letter in the service of Kazi Saheb and asked him his prayers for remedy of the problems.

So I was given that letter to Kazi Saheb and he was ill at that so he asked to read the letter. When I read the letter to him than he was closing his eyes for some time and in that condition he said which is as follows.

No any evil will not fall on your liquor shop

When he opened his eyes, then I asked him what should be replied to Shah Saheb in this matter. Upon hearing this he was repeated the above half couplet. So I told him to be written the above couplet in this matter, then he said 'Yes', so as per his instruction it was sent the above couplet to him.

Upon this a detailed letter from Shah Saheb was received in which he was mentioned one event on the same date on which his first letter was presented to Kazi Saheb. On that date Shah Saheb went to measure one canal in Puna and he was staying in the tent and along with him one of his other friend was there. At that time suddenly there was came flood in the canal and the tent was broken and both of them began moving in the water. On that condition Shah Saheb said by tongue Ya Pir (oh my master) and upon this he was seen that he and his friend are standing on the bank of the canal. Mr Abdul Ghafur said that Shah Shaeb wrote the details of the event with date and time information in the letter. When I compared the date and time of event in the letter of Shah Saheb, which were in conformity when Kazi Saheb closed his eyes and said the following couplet.

No any evil will not fall on your liquor shop

It is noted that Razq Shah belonged to special disciples of Kazi Saheb of Warangal and his faith and belief with his spiritual master was very heavy in this matter.

20. Mr. Faizuddin Saheb said once he was with Kazi Saheb in Hyderabad. It was happening that one day due to some work of Kazi Saheb he went on the inside of the city and upon the time of return from there on the bridge of Muslim Jung there was one lorry was also moving there in which some persons were sitting in it. In the middle of the bridge one car came there in which some persons were sitting in it. The car driver brought his car in very fast speed in his intention to overtake the lorry and I was moving on my bicycle on the side of the lorry. From in between of us the car driver was wanting to run away from there very fast, and both of them collide on the bridge and there was loud noise was there due to this accident. I have seen that the car was found on the other side of the road on the foot path and my bicycle was broken into pieces. Upon this accident the drivers and other persons who were passing from there were surprised for my safety and security in this accident. All said there there is help for me from some pious person in your favour in this big accident on the way. But at that time there was no fear for me for this road accident in this matter. I have given my bicycle to one workshop there for its repairs and went into the service of Kazi Saheb and I have seen that he was waiting for me on the verandah and when he saw me inquired my well being then I explained him all details of the road accident then he was praying for me and went into the ladies section of the house.

The miraculous events after the death of Hazrat Syed Shah Ghulam Afzal Biabani

1. Mr. Mohamed Qaism Khan, who was his disciple said his elder son after attaining the age of adult he was adopted such habit that which was not under control and care. In any occupation he was not interested, so to bring him on the right track I tried my best but there was no benefit at all. So for this reason I was worried and upset with this matter. One day I left Hanamkonda in the night for Kazipet in the worried condition and at that time the winter season was there and the night was very cold and on the condition of disappointment I went to the platform which was near his mausoleum and slept on it and there was no bedding with me. At that time some months were passed away after his death and still tomb was not constructed and on that night I was seeing him in my dream and who was telling me “Munshi Saheb for the little thing you are so much worried so avoid it. And for you I am is there. Everything will be well so do not worry in the matter and remove your worries from your mind.”

So I was woken up and seen that there was time of the morning prayer and upon the prayer, I was visiting all tombs of spiritual masters and returned back to my place. Some days after this event my son was getting a job in the Tahsil office and he was becoming so much sincere and right minded and for this reason my worry was over and if I see him there was an increase of happiness with me and which is a matter of thanks. This is a great favour and thanks of the spiritual master to his slave and which belongs to his miracle.

2. Mr. Syed Mahmud Ali, son of Syed Mohamed founder of Mathwada Islamic school Warangal went to Makkah and Madina for Hajj pilgrimage purpose there after two years after his death. Mohamud Saheb said that he was finished his Hajj and then he was arrived in Madina and he stayed there for many days. During my stay there one night before morning prayer, I have seen him in my dream, but could able to talk with him and wake up and did ablution and went in the prophet's mosque in Madina and performed morning prayer there. Due to the dream, there was too much pleasure in my mind there. In that condition of happiness without anybody's observation by walking I was reaching the mausoleum of the prophet and made one round around it and reached in the middle of the mosque and mausoleum and found that he was standing there and busy with conversation with somebody there. On his head there was a turban of saffron colour was there and he was wearing white robes and in his hand staff was there it means he was in the same dress and condition in which he was used to live in the life period. When I saw him run so fast towards him and kissed his feet and shake the hand with him there. When he saw me then he told Mahmud Miya it is good that you came there. Due to your grand spiritual master's favour your presence was possible there. Till that time I was thinking that when did he was coming there, but there was no news to him in this matter. If he knows this matter then he would have accompanied with him during the journey of Hajj and journeys of Madina city.

After that time immediately thought came there in the mind that already Kazi Saheb was leaving the world. When this thought was there in my mind, then I was alone there and he was vanished away from there so I could not understand this

puzzle in this matter. So I stayed there for a long time thinking in this matter.

One thing is that he was seen in the dream so there was too much happiness and joy was there and then in the condition of wakefulness at that place he was seen him with his own eyes and shaking of hand and allowing kissing is feet and talking with me is a great favour and kindness due to the favour of my spiritual master for which there was a surprise for me and also I was proud of this good luck and this happiness and joy which will be continued during my whole life period.

3. It was an event of before 1954 belongs to his disciple Qamaruddin Saheb and he was a firm believer and good faith with his spiritual master. There was his textile shop in the Pather Gatti street in Hyderabad. He said one day he was leaving for Hyderabad to Kaizpet in the evening time and when I reached at the Kazipet Railway Station there was night time was there. From the railway station I was started towards Kazipet along the railway track and covered some distance and saw one Hindu person was away from there and the wooden stick was there in his hand and who was coming behind me. As I was alone so there was thought in my mind that he is chasing me, but I have removed this thought from mind and thought it due to wrong thinking. And ignore this idea for some time. But I proceed further then those thoughts came again into my mind. For this doubt I was stopped there for some time while walking to check my thinking in this matter. But I have seen that person was also stopped there. Upon this I again started walking and thought that person was stopped there due to some reason and so he should not think about his chasing there. Again, I was stopped there, then that person was stopped there, then I was

come to know that due to his two times, stopping that he is intended to attack me there and comparing to previous distance he was coming near to me and at last he was reached near to me and this event was happening in the jungle which is in between the railway station and Kazipet shrine. When that person came near to me then suddenly I told by my tongue in loud voice Ya Pir (Oh: my master). When I said these words from my tongue I was seeing that my spiritual master was there behind me and keeping his hand on my back and he said why you have afraid in this matter I am with you do not worry. I told him the event then he said see where is that man and I have seen that person was going towards the railway station.

After this my master was with me and I walked along with him and covered the distance and we have reached to a railway gate which is in opposite of Kazipet shrine. At that time I was thought that he was passed away from the world many years ago and when this thought came into my mind then he was vanished away from there. But before that during this problem I was not thinking about him that he was already passed away. In short afterwards I crossed the railway crossing gate and entered in the door of shrine building and at that time Hazrat Abdul Karim Saheb was there on the throne so I kissed his feet and at that time there were too many tears were there in my eyes. When he was asked about this than I have told him all details of the event which was happening in the jungle near the railway station of Kazipet.

The End.

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